The New Unity

PUBLISHED IN THE INTEREST OF THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES

Established 1878. Chicago, January 9, 1896. New Series, Vol. 1, No. 45.

TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Contents

EDITORIAL. Page.

Notes 709

How to Face the Future 710

Our Public Men 711

THE LIBERAL CONGRESS.

St. Michael the Weigher (*verse*); The Problems of Taxation, by H. L. BLISS 712

The Untried (*verse*), by WM. BRUNTON; At the Cathedral of Berne, by LOUISE NYDEGGER; "This Goodly Frame," by S. C. LL. J 714

An Analysis; The Old Year 715

THE WORD OF THE SPIRIT.

Responsive Reading (Buddhist Scriptures); The Higher Courage, by REV. S. M. CROTHERS 716

THE HOME.

Helps to High Living (Paul Bourget); The Magic Flakes (*verse*); My Little Neighbor in Gray; The Boy and the Music Box 717

THE LIBERAL FIELD 718

THE STUDY CLUB 718

THE STUDY TABLE 719

MISCELLANEOUS 722

ANNOUNCEMENTS 724

Concerning Helpfulness, Hopefulness and Charity.

Help me to help my fellow man, oh God. Teach me to know the hard, rough way his feet have come before they reach my door, so that I may love him and not judge harshly of him Thy son, my brother.

Help me, oh God, to help myself, so that bravely I may toil to the going down of the sun; so that each day I may feel that faithfully I have labored with the task allotted to me as though there is no end to it under the sun.

Help me, oh God, to so live that loving my fellow man I may be at peace with myself, for there is no other peace worth while.

Help me to so order my days that the night which is to come may find me ready for the kindly bed provided for all Thy creatures that are aweary.

Help me to revere Thee, to trust Thee and to love Thee, oh God, my father.

Editorial

THE Connecticut Humane Society lays its fourteenth annual report upon our desk. It contains the picture of a horse owned by a would-be clergyman in a neighboring state who was raised long enough to be photographed, then humanely released from its suffering caused by under feeding and over driving. Another picture shows the dilapidated barns of a "wealthy farmer." The gospel of humanity is the gospel of the humane.

BROTHER WESTALL of Ashville, North Carolina, has eight hundred dollars out of two thousand dollars with which to build a brick chapel to be used seven days in the week, six days of them at least to be library days. He has two thousand volumes ready to be put in. May the other twelve hundred be coming quick, that the South may have a model church to work towards. A seven day church that makes common cause with the book and the magazine is what is needed there in the land of schisms as everywhere in a world full of schisms.

OUR associate and neighbor, B. F. Underwood, who has done such excellent work on the *Philosophical Journal*, from which he has recently retired, is giving a portion of his time to lecturing from the standpoint of the religious liberal. Mr. Underwood has long been in the field. His thought has grown with the thought of evolution, which thought has given his religion a place to stand on. We commend him to the readers of *The New Unity*. Topics and particulars can be obtained by addressing him at 262 Flourney street, Chicago.

A THOUGHTFUL brother recently wrote us,—"In some way we must recover the truth that has been buried in the evangelical misuse of 'conversion,' harness it with the profound psychical and physiological changes that come to the soul. We must work for the commitment of life to the universal things at this moment so critical and solemn when the soul breaks its chrysalis and looks around. I know not how it is to be done, but I feel sure that there is a great dynamic to be uncovered somehow in this direction." The brother touches a profound problem. There is a great difference between shame and reformation, regret and regeneration. People have been reformed and soul can be regenerated. The doctrines that have passed under the words "conversion" and "regeneration" have been inadequate statements of the truth, not statements of a falsehood.

THE sympathies of our readers will go out to our gentle and brave associate, Dr. Thomas, pastor of the People's Church of Chicago, who, as we write, sits in the shadow of a great loneliness. After forty years of loving companionship and cheerful co-operation his wife has passed out of sight. Mrs. Thomas will be greatly missed at other firesides than her own. A woman of great cordiality, abounding cheerfulness and openheartedness. She leaves one son, a man grown, Homer M. Thomas, M. D., and her husband in the immediate family circle. Our friend and brother, Dr. Thomas, is a brave man. He will continue unflinchingly his work now that peace has come as he did through his wife's long illness, but the path of the reformer, always a lonely one, will be more lonely than before, and his words will be winged with still more tenderness. Through these deep experiences of the soul is the human heart kept mellow and life made gentle.

LAST Sunday there was a great meeting at Central Music Hall, in Chicago, in the interests of the Armenians. Many noble appeals were made for the suffering but also, as it seems to us, many reckless generalities and ill-considered appeals to prejudice and passion. Humanity will not be lumped and does not deserve to be praised or condemned in bulk any more under the word "Turk" than under the word "English." To dispose of Islamism with an epigram is as vicious as to try to do the same for Christianity. In the latter case, some of the speakers of last Sunday would have been very quick to ask the next question, "what kind of Christianity and what element in Christianity do you mean?" So in the interest of fair play we ask, "what kind of Turks do you mean, and what phase of Mohammedanism do you condemn?" The queen of the occasion was Clara Barton, who wore her regal honors by virtue of her universality, refusing to accept alms for less than for suffering humanity. Let her words, "I will not pass over the prostrate form of a suffering Turk to carry relief to a suffering Armenian," be remembered. Upon her banner is inscribed the red crescent as well as the red cross, not Christianity, not Mohammedanism but humanity.

THE *Southern Unitarian*, which completes its third year with the December number, sings its swan song, declares its place vacant and calls pathetically for a uni-vocal paper as the Unitarian need. The remaining Unitarian papers it enumerates as the *Christian Register* and *The Unitarian*, the former does

not seem quite to its liking, it is characterized as "a well-dressed, well-fed, well-behaved, high-priced weekly," maintaining "its historic level." *The Unitarian* seems good, but it hails from Boston. When Ogniben, the representative of the church in Browning's "Soul's Tragedy" entered Faenza he said, "I have known three and twenty leaders of revolt"; when he passed out he said, "I have known four and twenty leaders of revolt." The old church remained making for ecclesiastical Christianity. The cause of humanity and universal religion remains. The synthesis of Unitarians is desirable, but it is not of much moment compared to that synthesis of the untrammelled forces, the non-dogmatic phases of religion in the common movement for a church of the people, for the people and by the people. *The Southern Unitarian* has wrought well for this higher synthesis. It died from excellence. It gives way for something more excellent, the time for whose birth has not yet come perhaps.

THE Tuskegee Institute, now becoming famous as the phenomenal triumph of Booker T. Washington and his associates, sends out monthly a little sheet entitled "The Southern Letter," largely consisting of most modest and direct revelations of the work done by the students themselves. The December "Letter" tells us of a young colored man teaching at Salem, Alabama, who is organizing a farmers' conference for the county, who is trying to attach an industrial department to his school, wanting the twenty-five dollars necessary to make a payment on the bit of land near the schoolhouse. Another teacher asks for books, new or old, much needed in his district. There is a hint that new or old Christmas cards can still be used. It tells of the burning of the Tuskegee Institute barn, destroying twenty-three head of cattle, and of how the "Ednah D. Cheney Club" raised two dollars to give to the unfortunate boys who lost their clothing in the fire. The printing shop confesses to the crudeness of its work for want of more material. It needs a "job stand," a "poster job stick," "rules," "borders." Would like to trade a "monumental jobber" for an old style "Gordan press" and is very much in need of a "printer's stone." It tells of the "Vesta Club" carrying bread, soap, coffee and sugar to an old blind woman and an old man eighty years of age on Thanksgiving. It tells further of three sets of harness, one wagon and one buggy being sold in one day out of the industrial department. A graduate tells of teaching among people that are poor, immoral and ignorant, but he is planning to buy twenty acres of land on which to run a farm for the support of the school, but it will cost two hundred dollars. Another graduate has gone west "to take charge of a shop." While waiting for the shop to get ready, he organized a Y. M. C. A. and now that the shop is running he has a class in shoe-making. And lastly, we learn from this "Letter" that out of one hundred and ninety-two graduates there is not, to the knowledge of the administration, one of them who is not in employment. Does not all this shame some of the rest of us?

IF there was need of any vindication of Stedman's theory that English poetry is rounding out another period, and that the Victorian Age is closing in a decadence of literature, none could be more conclusive than that England has found a successor to Tennyson, that it has a poet laureate and that his name is Alfred Austin. And who is Alfred Austin? His name may have reached across the ocean, but what poem of his, long or short, has reached the popular heart or sung itself into the life of his day? It was time for Stedman to close his Victorian Anthology. We are glad it was done before the line in which the names of Wordsworth and Tennyson appeared, should culminate in the name of Alfred Austin. Mr. Austin is sixty years old. He has written three novels. He has worked on the Standard and Quarterly Review, and he is said to have been useful to the family. And to his credit be it said, Mr. Stedman has made room for four of his poems in the "Victorian Anthology." The final one is "The Haymakers' Song," the first stanza of which runs as follows:

"Here's to him that grows it,
Drink, lads, drink!
That lays it in and mows it,
Clink, jugs, clink!
To him that mows and makes it,
That scatters it and shakes it,
That turns, and teds and rakes it,
Clink, jugs, clink!"

But let it not be supposed that English poetry has sunk this low. To the credit of the glorious Victorian era in literature, it is well to remember that Swinburne, William Morris and Lewis Morris still live and they are men that have written poetry that has been heard. If Swinburne and William Morris have sacrificed their chances of political honors by too radical thought, one would suppose that Lewis Morris, who has struck the high themes of the nineteenth century in noble if not in inspired strains, might have been trusted, and then there is Austin Dobson and Andrew Lang, William Watson and Richard LeGallienne and Rudyard Kipling, and even the winsome little Irish woman Katharine Tynan Hinckson, who have youth on their side. They have already done better than Austin, but then, did not Rogers follow Wordsworth leaving Browning one side, and English letters survive? It is to be hoped that the regal trinkets may intrude with their tinkle the realm of letters, but there as elsewhere, England and the world are getting used to doing without them, and some day they will be gone and will not be very much missed.

A ST. LOUIS pastor told us this one day; it is too good to keep out of print; it points a moral. He had preached one Sunday morning in an eastern city on the blessed fellowship of the saints in heaven. After the sermon a man approached, shook him warmly by the hand, thanked him for the sermon, and then astonished him by requesting him to preach the following Sunday morning on the blessed fellowship of the saints upon earth. "Why?" asked the minister. "Well," said the parishioner, "I've sat in my pew in this church fifty-two Sundays, and nobody but the deacon with the collection basket has ever come near me." —*Mid-Continent.*

How to Face the Future.

A New Year's Lesson from an Old Story.

The weird story of Jacob's wrestling at Jabbok is one of the boldest and wildest of the Hebrew legends. To one who would try to make an external fact of it, it presents a task that must stagger the most implicit believer in the infallibility of the text. Considered in its bald, prosaic phase, it is a story not only crude but irreverent in the extreme. The somewhat cowardly and unquestionably guilty Jacob is represented as clinching with the Almighty in a physical struggle and it would seem as though Jehovah wearies first. It is the divinity that asks to be let go. A literal student who is afraid of spiritualizing the narrative is called upon to give a physical explanation to a physical result. The narrative is very explicit. It is a fair wrestle. Jacob is lamed in the struggle and he halts evermore. Indeed the custom of the Jews to avoid eating a certain muscle in the animal body is fantastically traced to this struggle by the brook Jabbok. But to a student of universal religion, one at all familiar with the science of comparative mythology, this story offers no great perplexity. It is one of a large class of religious myths which antedate history. The age of mythology was an age when men were very familiar with their gods. They often quarreled, teased and occasionally mastered their divinities. This story is one of the class to which belong the sagas of Skandinavia, the myths of Greece, the fables of India, and like all these stories they yield profitable lessons to the students. Cinderella, Jack and the Bean Stalk are not historical records but they are psychological records of great significance. Looked at in this light the fables of the Hebrews yield abundant wisdom and point to most interesting truths.

This midnight struggle, this wrestling with the mysterious champion, the withered sinew, the change of name and the final revelation, all become intelligible and sadly familiar, because pathetically human. Whatever happened to Jacob it was something that was tethered to his sin and his weakness. The waters of Jabbok, like those of our American rivers, followed the laws of gravitation, and the subtle web of fate, destiny or providence, call it what you choose, has not been broken from Jacob's day to this. It is the same now as then. The Infinite is the same. He has not grown nor changed, but man's conception of him has changed.

Like Jacob, every man barters away something of his birthright by craven tricks, halting methods. Everyone has at times won for himself the unenviable name of "Jacob"—the supplanter. Like him everyone has fled from the quiet home of innocence, been driven thither by the terrors of outraged conscience. Every soul on mountain tops has had its youthful dreams of heavenly fields, visions of white-winged angels flitting up and down celestial stairways. Like him, in the young ecstacy o

trustful piety, the soul has sometimes in its career erected Bethel places on lonely mountain heights, stood in the presence of heavenly ideals, felt the pressure of sacred duties and marked the place evermore sacred to memory, as holy ground, and like Jacob in the story, the time has come or will come to each when long after he had supposed the old weakness had been left behind, the old disgraces forgotten, past wickednesses outgrown, with cooler pulse and perhaps time-blunted conscience, he suddenly comes again upon the old guilt. He is brought face to face with the old humiliation and, like Jacob, he then undertakes to put forward his increased store of one kind or another, to send forward his goods, to make an exhibit of his achievements, to offer a schedule of his chattels in extenuation for his crime. He puts these things between him and his shames; but when the time comes to cross the brook Jabbok, then wrestling begins all the same. "All night he struggled until the breaking of the day."

This is easily understood. Everyone knows how it is himself. In some midnight solitudes, midst the rocky surroundings, we have had our wrestling matches. The great problems of duty, the conquests that make for character come in these great hidden struggles with an unknown foe as they came to Jacob. If in the last death push we are valiant and persistent we come out of the contest stronger. If we are brave enough to push on we will evermore bless the experiences of that night. Albeit we evermore must halt and carry with us a shrunken sinew, still that conflict ground is to us Peniel—the place where God met us face to face.

Here conscience and cowardice wrestled, and the struggle was the more real because the opponents were not in matter clothed. These trying places are familiar to every growing soul. The shames of life haunt us until we conquer them. The meannesses of life tag us until we down them. Life is no pure, unruffled stream to any one, there are tortuous eddies and deceptive currents ever threatening it. There are critical passages where the feet are apt to stumble, and our future weal or woe depends upon the outcome of some midnight struggle like that of Jacob, the Wrestler, at Jabbok. The spirit must pass through its crises, the soul comes to important cross-roads which lead to very different destinies: the one road that upon which immortals travel, the other the seductive path that leads to ignominy; one lands in the citadel of light, the other in the hell of disgrace and disease, but at the parting of the ways how like, how hard to distinguish. What a critical moment. Angels must stand in breathless suspense lest the wrong word be said and the false step be taken which directs destiny on the wrong road. What issues hang upon a "yes" or "no", one weak, passive "yes" instead of a sublime "no."

What a weird hint this is of the disjointed thigh, the shrunken sinew. "And he did halt upon his thigh." It is always so. Every indulgence leaves a blighted sinew. Though a man win at Jabbok the halt remains. There is no money made in driving a sharp bargain. There never was a Jew who drove so poor a bargain as did Jacob on the morning when the hungry and tired Esau came from the hunt and sold to Jacob his birthright for a mess of pottage. It may have paved the way for cattle and wives perhaps, but it left a withered sinew.

For twenty years perhaps, Jacob had tried to escape from his God. All this time he had been dodging the Almighty, clear up to the last days march, he tried to scheme a reconciliation, to invent a plan of disarming his brother, willing to do everything but the right thing,—to own up and begin again. It was a tussle with the God within. He was compelled to confess, make a clear breast of it before God, the angels and man. Then came the victory and it was a victory although he halted. What is a lameness, a withered sinew, compared to a soul purged by confession and contrition. After this come the tears, the kisses of reconciliation. Esau had no use for the gifts. He wanted the man. Then the trickster, the schemer, won a new name, "Jacob, the supplanter," became henceforth "Israel, the Prince of God."

Out of the dreamy rhapsody on the mountain top, Jacob presumed to build his Beth-el,—House of God. But it was out of the deep shadows of the gorge, out of the disgrace of a guilty manhood that he erected his Peniel,—his God Face-to-Face.

Reader, the ecstacies of Christmas are gone, the congratulations of the New Year are past, the solemnities of the new responsibilities are upon us. The New Year quest is not Beth-el, an altar on the mountain top, but Peniel, "God Face-to-Face" in the humiliations of Jabbok. Let us have no sneers at the "New Year's good resolutions," nor smiles for their transitory character. Better let us deepen them, change the smiles to tears when they are overthrown.

Of all the hard problems of 1896, the hardest for us is to know how to *un*make the mischief we made in 1895, how to atone for our meannesses, how to win back our lost estate. Happy are we if we can escape with only a halt in our walk, a withered sinew in the thigh. It is just as long a way out of a mistake as it was in. Habit is unmade only in the way it was made.

"How shall I a habit break?
As you did that habit make.
As you gathered, you must lose;
As you yielded, now refuse.
Thread by thread the strands we twist
Till they bind us neck and wrist.
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded, stone by stone,
We must toil, unhelped, alone,
Till the wall is overthrown.

Ah, the precious years we waste
Leveling what we raised in haste;
Doing what must be undone,
Ere content or love be won!
First across the gulf we cast
Kite-borne threads till lines are passed,
And habit builds the bridge at last."

A WORN-OUT Dogma died; around its bed
Its votaries wept as if all truth were dead.
But heaven-born Truth is an immortal thing;
Hark how its lieges give it welcoming:
"The King is dead—long live the King!"

—*John Hooker.*

Our Public Men.

I suppose no one thinks it possible to overestimate the value that Washington has been to America in setting the example of unselfish patriotism that he did at the beginning of our national career. It has prevented any public man from probably even a desire to secure supreme authority, or play the role of the Napoleons in France. Yet among Washington's contemporaries there were many more than Burr whose ambition was of a meaner sort. The history of General Hamilton and that of General Wilkinson are examples of a strong desire for power. None have been high in office since Washington whose temperaments would naturally have made usurpers of them. But even Jackson with his furiously aggressive spirit and imperious will is not known to have looked to hold more power than was held by the father of his country.

But we have not so easily escaped a race of partisans ready to sacrifice the country's welfare to the advantage of party. John Sherman's book is a delightful affair in this that it pictures to us the cleanest, purest sort of a politician. We can understand by reading it why he came to be called "Honest John Sherman." The desire cannot but come to nearly every reader that we may be able to breed such men in the future to displace the commoner sort of "bargain-makers." There are two things about this man that are peculiarly to be admired. The first is that in all his judgments of events and men he places the moral estimate foremost. The real statesman to him is the man possessed not of keen sagacity or brilliant oratorical power alone; but the man who is right and wills to be faithful to right above his own personal advantage. His estimate of such men as Grant, Sumner, Johnson, Tilden, Blaine, Garfield, Conkling, is that which all cool students of history have already formed. Another noble characteristic of Mr. Sherman is his ability to contest fairly for an office, and when beaten to be entirely good natured and happy. It is this peculiar power of his to meet friction that makes many believe that even now he is a safer person to put in the white house than any younger candidate. It is partly his temperament, partly his will education that makes him capable of such cool and undisturbed political struggling. The people love him too for his high sense of honor. It is quite certain that if the purchase of one vote would turn the scales John Sherman would not be president.

One of the really ideal public men placed by Americans in the highest office was Hayes. Slowly but surely this is getting to be the public estimate of the man. Elected by a vote extremely close—by a majority not yet granted to him by his opponents, he has had the most unfortunate position in our list of presidents. It is not yet quite time for everyone to study his career without prejudice. But when the final judgment is made it will be said that after Jefferson and Madison no abler statesman has occupied the presidency. He did more than we can ever

quite fully appreciate to counteract the riot of plunderers and spoilsmen under President Grant. He created a new atmosphere in Washington. He purified the South by peaceable and honorable methods. He had one of the best cabinets ever selected by a president. The Whiskey Ring that had been nearly as dangerous as the Rebellion was completely destroyed. He was not however a partisan; and his own party was dissatisfied.

We are in another presidential year. The office of chief executive is to be scrambled for like a ball between two college teams. It is a duty of all honest men, of all religious people, to exercise an influence beforehand in this contest. We are not required by good citizenship to wait until the tickets are made out before expressing our convictions. Fortunately the list of candidates now most prominently named on both sides are composed of unusually moral and honorable men. Reed, McKinley, Allison, Morton are every one clean, manly, patriotic—and to choose between them we must do so on the basis of their public policy views. Allison will establish a let-alone policy, and such would probably be Morton's characteristic. Reed and McKinley are more aggressive as tariff men but Mr. Reed has already declared for peace. On the other hand the strongest names just now are Bayard, Morrison, Carlisle, Whitney—all men of worth, intellectually and morally. Mr. Carlisle who was said to be addicted to intoxicants is, we believe, now a rigid abstainer. Mr. Morrison and Mr. Bayard seem to be much alike in their views; and would make a grand team together. It is absolutely necessary hereafter to either abolish the vice-presidency or to place in nomination two men of equal worth. This was the custom in the early days of the Republic. Washington and Adams were absolute peers; so also were Adams and Jefferson, as were also Jefferson and Clinton, and Madison and Clinton, and the second Adams and Calhoun. Jackson was intellectually and morally inferior to Calhoun. From this time on the political struggle centered on the president alone; and we have rarely had a man for vice-president who would be chosen for the first place on the ticket.

All in all, however, while we cannot say that our public men are intellectually stronger than in the day of Clay, Calhoun, Webster and Hayes, they certainly are morally of a higher order. E. P. P.

CARLYLE'S HOUSE IN CHEYNE ROW.—"The number of visitors who have already visited the Carlyle Museum since it has been opened to the public should be gratifying to the committee who have taken so much pains to make the neglected and dilapidated house a worthy memorial of a great man and a suggestive place of pilgrimage. The intelligent Scottish caretaker proudly shows her visitors' book, with its more than six hundred entrees in three weeks—a large proportion of the names being American, of course. The committee have done their work speedily and well, by the ain of personal friends of the Carlyles with good memories; the late Mrs. Alexander Carlyle, so long an inmate of the house, having been of special assistance. As nearly as possible it has been restored to its condition of fifteen years ago. The old wall-papers have been photographed and reproduced, even old fireplaces traced and restored; bits of furniture and a few pictures have been brought back to their former places. Indeed, judging by the length of time visitors linger over the relics, the house, for all its bareness, would seem to be already very suggestive."—*The Bookman.*

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

St. Michael the Weigher.

"Stood the tall Archangel weighing
All man's dreaming, doing, saying,
All the failure and the pain,
All the triumph and the gain,
In the unimagined years,
Full of hopes, more full of tears,
Since old Adam's hopeless eyes
Backward searched for Paradise,
And, instead, the flame-blade saw
Of inexorable Law.

Waking, I beheld him there,
With his fire-gold, flickering hair,
In his blinding armor stand,
And the scales were in his hand:
Mighty were they, and full well
They could poise both heaven and hell.
'Angel,' asked I humbly then,
'Weighest thou the souls of men?
That thine office is, I know.'
'Nay,' he answered me, 'not so:
But I weigh the hope of Man
Since the power of choice began,
In the world, of good or ill,'
Then I waited and was still.

In one scale I saw him place
All the glories of our race,
Cups that lit Belshazzar's feast,
Gems, the lightning of the East.
Kublai's sceptre, Cæsar's sword,
Many a poet's golden word,
Many a skill of science, vain
To make men as gods again.

In the other scale he threw
Things regardless, outcast, few,
Martyr-ash, arena sand,
Of St. Francis' cord a strand,
Beechen cups of men whose need
Fasted that the poor might feed,
Disillusions and despairs
Of young saints with grief-grayed hairs,
Broken hearts that brake for Man.

Marvel through my pulses ran
Seeing then the beam divine
Swiftly on this hand decline,
While Earth's splendor and renown
Mounted light as thistle-down."

From "Last Poems" by JAMES RUSSELL LOWELL.

The Problem of Taxation.

Editor NEW UNITY:—

The writer's attention has just been called to your very progressive journal and particularly to a notice in it of the Eighth Biennial report of the Bureau of Labor Statistics.

As THE NEW UNITY remarks of this report, "It is an unique book of its kind, because it is not only a book of facts, but a book with a theory."

As the statistics presented are indisputably authentic it is evidently because of the theory advanced that this report has been savagely attacked by a partisan Chicago journal devoted to a defense of existing conditions. As the readers of so broad and liberal a publication as THE NEW UNITY must be disposed to give candid consideration to any theory promising an amelioration of the condition of those who toil, the writer desires to again call attention to this admirable report and to the theory advanced.

The secretary of the Bureau of Labor Statistics, Mr. Geo. A. Schilling, in his introduction quoting previous reports of the bureau, remarks: "Nearly all these subjects like those of the first report are superficial. They are none the less important on that account, but the time to go beneath the surface has come. If simple observation were not convincing the previous reports of this bureau abound in evidence of the deplorable condition of the working class. 'Such glimpses of social conditions as are afforded by these tables,' to quote from the report of 1882, language that is also applicable to succeeding reports and especially for that of 1892, 'reveal the disabilities which encumber honest industry, and illustrate how labor is filling the world with wealth and leaving itself in want, how labor-saving machinery is neither saving the labor of men nor reducing the hours of that labor and how the material progress of which we boast, and the prosperity of the few, may operate to intensify the poverty and distress of the many."

Mr. Schilling further quotes from the report of 1882 (the report for the year of more than average prosperity): "Of the 470 workingmen in over forty different occupations from whom returns were obtained, one-half of them are not even able to earn enough for their daily bread, and have to depend upon the labor of women and children to eke out their miserable existence. Yet these averages are high, both as compared with those in other states and as compared with thousands of workingmen from whom no reports were received." Mr. Schilling maintains that our present method of taxation is the chief instrument of tyranny by which labor is made to pay toll to idleness and quotes history to prove that "freedom's battles are fought over questions of taxation."

In support of his contention and his assertion that "With favoring systems of taxation tyranny flourishes in democracies as well as in monarchies," Secretary Schilling thus quotes Prof. Ely: "Taxation may create monopolies or it may prevent them; it may diffuse wealth or it may concentrate it; it may promote liberty and equality of rights or it may tend to the establishment of tyranny and despotism; it may be used to bring about reforms or it may be so laid as to aggravate existing grievances and foster dissention and hatred among classes; taxation may be so controlled by skilful hand as to give free scope to every opportunity for the creation of wealth or for the advancement of all true interests of states and cities or it may be so shaped by ignoramuses as to place a dead weight on a community in the race for industrial supremacy."

"When common liberties are thus undermined," remarks the secretary of the Labor Bureau, "the process in the beginning is apt to bear most heavily upon the laboring class. Though in its advance it must ultimately subjugate merchant and manufacturer, farmer and professional man, every industrial grade, in brief, and establish a privileged class, an aristocracy of unearned wealth, over them all, yet workingmen first yield to the pressure. They fall the easiest victims to taxes which burden consumption; they suffer most from under assessments which discriminate in favor of large owners against the small; they first become dependent beggars for work under fiscal policies which, while obstructing enterprise, promotes the forestalling of land."

Regarding our present method of taxation, Mr. Chas. B. Farwell was reported in a Chicago paper not long ago as follows:

I think that the time is approaching when poor men will revolt—riot, burn, commit anarchistic actions—if those unjust discriminations do not cease. The burden of the increase will fall upon the poor man—the rich man will not pay one cent additional tax. That is the way it has worked heretofore, and I can see no prospect of a sudden change. Neither can I see the justice of reducing the assessment in the country towns and adding to that of the city of Chicago. The rich man should pay his proper rate of assessment, whether he lives in Niles Center or Chicago. When the rich are called upon to pay their just and proper pro rata the poor man's taxes will be reduced and there wil be money in plenty to run our municipal and county gov ernments and have all sorts of improvements. As it is now

the brunt of an increase will fall upon the poor man—perhaps a man who has purchased a home on the monthly payment plan and borrowed money from a building and loan association to make the first payment. The assessor never slips a cog in dealing with poor men. But the rich man revels in fine personal property and millions in securities and the assessor's list shows him to be a poor man, nearly in want. Rich men are sent for, called into the assessor's private room, and informed that they are assessed at so and so. The assessor boldly makes the announcement that both can make money if the rich man is agreeable, and straightway the rich man's figures are lopped off. The assessors get rich doing this.

The correctness of this statement of the results of the system of taxation in vogue in Illinois is confirmed by a report of Comptroller Jones who, as quoted by Secretary Schilling, said:

"In other words according to our assessor, the value of property in the city of Chicago is now $19, 494, 558, less than it was twenty-five years ago when the population was but 250,000. The city of Chicago, no longer able to collect a fair proportion of taxes from its wealthy citizens, is forced into the unenviable position of relying upon its saloons for the maintenance of the public health and welfare.

Even this assistance has proved insufficient, and your honorable body has been unable to furnish the departments with enough means to maintain the dignity of the municipality. As a result our citizens are denied the benefits of thoroughly clean streets and of proper police protection, and we have even found it difficult to supply them during 1894 with light. This is not the fault of the executive officers of the city. It is entirely due to the absurd system of assessing, now in vogue, which permits the rich to escape taxation and adds to the burdens of the poor."

Regarding the tables presented in this report Secretary Schilling truthfully remarks: "The following tables graphically expose the demoralization to which Chicago has been reduced by the general property tax, and indicates the goal toward which every community subject to that or a similar system must inevitably tend.

"They summarize the voluminous primary tables, printed in the Appendix to this report, which were themselves compiled from official data, and from reports of original investigations made under the bureau by trustworthy agents. Here will be found an explanation of the impoverished state of the municipal exchequer, along with convincing proofs of official dereliction in assessing taxes and private malversation in evading them. The tables are direct indictments of assessors and wealthy and influential property owners, and incidentally they condemn our constitutional principal of taxation."

An influential Chicago journal, regarding the tribute paid for the maintenance of government, says:

During the 2,000 years from the days of Cæsar Augustus to those of the marquis of Salisbury, the Emperor William, the president of the United States and all others in authority, this tax has gone on. The world, changing in most other respects, has changed not at all in the demand of authority for tribute.

This is the inevitable accompaniment of government, but one might have supposed that with the enlightenment of the world, with the great additions to knowledge of the physical world, there would come out of the learning of all these ages a scientific method of taxation. It is not yet here. It does not lie in the tariff. It is not found in the revenue statute of the State of Illinois. A promising form of taxation, that upon income, is pronounced by wise men of the United States unconstitutional.

There is a little band of so-called single-taxers, not much larger than were Christians in the days of Cæsar Augustus, who think that they have defined the one true method of government's securing that support which to exist government must have. But will it take as long for this idea in economics to reach the intellect as it has taken for Christianity to reach the conscience of mankind?

That one of this little band of indefatigable workers for the uplifting of humanity should have been placed in a position, as has Mr. Shilling, in which he might present to the world conclusive proof of the iniquitous character of our present system of taxation and the crying need of radical reform is in itself significant that there is in this little band a potency far greater than the writer of this editorial or those who contemptuously sneer at the single tax movement may think.

Space will not allow a full quotation of these tables covering many pages. Table XXVIII. shows in alphabetical order the names of the owners of property in the south division north of 12th St., and the assessed value on ground and on improvements for the years 1892, 1893 and 1894, covering over 80 pages. On page 90 we find the remark regarding a table showing actual values and assessed values in "Potter Palmer's re-subdivision." Nos. 103 to 130 Lake Shore Drive.

From Table XXIII it may be seen that as with other real property, it is the improver as improver who bears the greater proportion of taxation.

"While all this property is grossly under assessed, the improvements are assessed almost three times as much proportionately as the sites. He who builds a good house, thereby largely contributing to general industrial activity and enhancing the demand for labor, is taxed more in proportion than he who with land of the same value, does little or nothing toward improving it."

This practice of discouraging improvements by taxing industry rather than idleness is not only opposed to the single tax theory which seeks to discourage the holding of land, save by its users, but is in direct violation of the law which requires that all property shall be taxed at its true value.

How far the purpose of the law fails of effect in regard to personal property, may be seen by reference to the tables of this report—

On page 32 we find a table of the credits of bankers and brokers as reported by the state board of equalization, by which it appears that the net credits of the bankers, brokers and stock jobbers of Cook County amounted to but $10,000.

Other tables show that according to the statement of the state auditor the twenty-seven state banks in the city of Chicago had one hundred times as much net credits and nearly four hundred times as much money as were listed for taxation of all the banks except national, all the bankers, all the brokers and all the stock jobbers of Cook County together.

This poverty of those generally supposed to be wealthy shown by the assessor's returns perhaps accounts for the fact that by these same returns it appears that there were in Cook County but 397 fire and burglar proof safes which averaged in value $29.60. By the assessor's returns there appears to have been in Cook County but one watch or clock to every 157 of its inhabitants with an average value of $3.78.

The farcical character of the assessment of personal property in the State of Illinois seems abundantly demonstrated by this report as also the injustice of the assessment of real property.

That this is the inevitable result of our present false system is the contention of those who maintain what they claim to be the simple and scientific method of taxation, according to benefits.

Answering those who declare that natural or scientific taxation is impossible, Thomas G. Shearman as quoted by Secretary Shilling writes:

"If we can find in actual operation in every civilized country a species of taxation which automatically collects from every citizen an amount almost exactly proportioned to the air and full market value of the benefits which he derives from the government under which he lives and the society which surrounds him, may we not safely infer that this is natural taxation? And is not such taxation capable of being reduced to a science?

Such an automatic, irresistible and universal system does exist. All over the world men pay to a superior authority a tribute, proportioned with wonderful exactness to these social advantages. Each man is compelled to do this, by the fact that other men surround him, eager to pay tribute in his place if he will not. The just amount of this tribute is determined by the competition of all his neighbors who calculate to a dollar just how much the privilege is worth to them, and who will gladly take his place and pay in his stead. Every man must, therefore, pay as much as some other man will give for his place, and no man can be made to pay any more. This tribute is sometimes paid to the State, when it is called a tax; but it is far more often paid to private individuals, when it is called ground rent."

The theory of the single tax is that this tribute should be paid to the community as a tax and not to private individuals as ground rent.

This would simply be taking by the community for the use of the community, those values which are the creation of the community.

Of a similar nature with land values is the value of franchises of corporate monopolies. Regarding these as quoted by Secretary Schilling, Mr. Shearman writes:

"Take one of our great railway lines for example. Add up either the market value or the cost of replacing its rails, equipment, building improvements and chattels of every kind, whether movable or immovable, and at a most liberal valuation. The total will not come within millions of its nominal debt and will never touch its capital stock. What gives value to the enormous amount of stock? The exclusive privilege of using a narrow strip of barren land, five hundred, a thousand, or two thousand miles long, unbroken by highways or any other rights over land, whether public or private. * * * The franchise of a telegraph company is of the same nature. It is absolutely nothing but an exclusive privilege to extend its wires over land. But this is a privilege of enormous value. The founders of the Western Union Telegraph Company have managed to sell this privilege to investors in its stock for at least $50,000,000.

"The franchises of gas companies, electric light companies, steam-heating companies, water works and the like, consist so obviously of mere privileges to use unimproved land as to need no explanation. Street railroads, also so palpably own no privileges, other than mere rights to run over bare land, that it seems almost an insult to the understanding of any reader to explain the case. None of the corporations have any other franchises than these rights over land."

The theory of the single tax is that for these special opportunities those enjoying them should pay their full value in taxation.

Such taxation would, it is claimed, be ample for all the needs of government and would release industry from the burden of indirect taxation under which it now staggers.

The effects of indirect taxation William Pitt showed in a speech in the British Parliament, saying, "To levy a tax of 7 per cent is a dangerous experiment in a free country, and may excite revolt; but there is a method by which you can tax the last rag from the back and the last bite from the mouth without causing a murmur against high taxes: and that is to tax a great many articles of

daily use and necessity so indirectly that the people will pay them and not know it. Their grumbling then will be of hard times, but they will not know that the hard times are caused by taxation."

While we suffer from hard times a majority of our people are ready to lay them to any cause but the true one. However, the light is breaking, for the people are thinking and are less inclined to blindly follow party leaders. Recently the Federation of Labor of the United States declared for the single tax, and the advocates of that theory now rejoice at the accession to their ranks besides many others, of so influential an advocate as Miss Frances Willard who, in a recently published letter, says:

> I recognize in the single-tax movement an effort to establish a principle which, when established, will do more to lift humanity from the slough of poverty, crime and misery than all else, and in this I recognize it as one of the greatest forces working for temperance and morality. I am free to say that I believe the present economic condition of the country, the misery of millions of our people, the vast number of the unemployed and the still larger number forced into unnatural employment at small wages, calls for reforms which, if they could be brought about would vastly diminish the tendency to drink, and that the greatest of these reforms and the most far-reaching is the single tax as set forth by its great apostle, Henry George.

Thus the little band is growing and is destined, the writer believes, ere long to exercise a commanding influence in our politics. The readers of THE NEW UNITY who have never given the subject careful study should, besides procuring the works of Henry George, obtain a copy of the Eighth Biennial Report of the Bureau of Labor Statistics, which can be obtained by application to George A. Schilling, the secretary of the bureau at Springfield.

H. L. BLISS.

Chicago.

The Untried.

WILLIAM BRUNTON.

Good men indeed are in the places,
That birth or fortune often brings,
And yet what force and golden graces
May hidden lie in uncrowned kings!

At the Cathedral of Berne.

LOUISE NYDEGGER.

Never did music come to me with such fascinating power, such impressive solemnity as it did one summer evening in the Cathedral of Berne. But the surroundings amidst which the grand old organ pealed forth its rich tones, intensified immeasurably the charm which the music alone would have possessed.

The cathedral, dating from the beginning of the fifteenth century, is one of those majestic structures which Gothic architecture, inspired by the religious enthusiasm of the age, reared for the worship of God. Its massive stone embodies in itself an idea of security and eternity, while its beautiful and elaborate spire soars into the sky, symbolical of the human yearnings that leave the earth and reach heavenwards. Along the sides above the arched windows are a number of smaller turrets.

The main portal is a marvel of sculpture. In a deep recess, beneath a pointed arch, there is represented the last day of judgment, consisting of hundreds of figures, elaborately and delicately carved out of the stone, a scene conceived by a daring imagination and executed by a wonderful skill. Above it stands the prophets; below, the apostles and the wise and foolish virgins.

The cathedral, majestic as a creation of human minds and hands, stands amidst the still greater majesties of Nature. Along its south side, at some depth below, flows the river Aar, which being born amidst the glaciers and snow-fields of the Alps, retains here some of the impetuosity with which it comes forth from the mountains. Beyond the river extends that magnificent chain of the Bernese Alps among which the Jung frau, Monch and Eiger, enveloped in perpetual snow and ice, raise their proud peaks.

The sun had just disappeared behind the hills as my friend and I strolled along that side of the cathedral, enjoying the beautiful scenery, before the organ concert began. The shadows were gathering over the river and the lower hills. But as if touched by a fairy wand, every cliff and snow-field was suddenly flushed by a rosy glow. The rugged old giants that looked so stern in the full glare of the sun, now stood transfigured with a delicate splendor. The sun, from below the horizon, had sent them a farewell. Silently we gazed on that sublime loveliness until the rosy flush had faded, and then we entered the cathedral.

Only one flame was burning within, giving just enough light for the main passage but leaving everything else in dreamy twilight. The windows of the cathedral are of stained glass with beautiful designs and exquisite coloring, most of them bearing scenes from sacred history. They looked rich, but indistinct in that dim light. The high-vaulted ceiling, the great stone pillars, the deep twilight that rendered all outlines indistinct in that great interior, had something awe-inspiring.

The organ is on a gallery, high above the heads of the audience and the organist is invisible, hence we could well give ourselves up to the fancy that those grand harmonies had a mysterious origin, coming out of the shadowy recesses, or that they were the language of the Divine Spirit, omnipresent in that dwelling dedicated to his worship. The latter impression especially became strong when the "Gewitterfantasie" was played. Now, Jehovah seemed to speak in the voice of thunder, borne on a mighty wind and all the forces of Nature were in tumult. Gradually these subsided and then a choir of angels was heard, pleading and soothing in strains of sublime sweetness. But the angry voice and the storm came again, and so it alternated a few times until at last, the angels seemed to have appeased the Divine wrath, for their sweet voices were heard last, as if proclaiming everlasting peace and infinite love from above.

The overture from Tannhauser also had a wonderful effect amidst surroundings that acted so strongly on the imagination. As the chant of the pilgrims rose into that grand triumphant strain, the music and the Divine Presence seemed to become one, bearing the soul of the listener along with them into another world.

> "In such access of mind, in such higher hour
> Of visitation from the living God,
> Thought was not; in enjoyment it expired."

Wrought up to that high enthusiasm, I reached vaguely, almost timidly, lest I should disturb her in a similar mood, for the hand of my friend. The warm clasp which met mine brought me back to reality, at the same time thrilling me with the sense that in friendship there is divine harmony too.

REV. G. P. MERRICK, of Holloway Prison, England, has compiled statistics which show that crime is not very remunerative. The 372 cases of housebreaking, which "gave employment" to 488 men, the average "earnings" were only $63.50. Four hundred and twenty-two pickpockets had to divide the proceeds of 364 successful attempts, the average takings being $22.75. Defrauding pays better. In 309 cases of this sort, each partner received, on an average, $731.75. But as there is a long time of inaction between each case, criminals are among the worst "paid" individuals.

This Goodly Frame.*

Mr. Tiffany took with him not only seeing eyes, a sympathetic heart, but also an active brain, ever alert, ever responsive as well as receptive. He must have gotten very close to the lives he came in contact with to have seen so much, so clearly and so appreciatively, and he tells about it all so simply, so charmingly that we are not only introduced to each country and character, but we are put on terms of friendly intercourse with all. We should recognize the people and their surroundings, should we waken up suddenly in that land. We are fellow travelers with him, seeing, of course, through his eyes, but seeing all the same, perhaps all the better for the use of his eyes. We journey along over the wheatlands of Dakota, the Rockies, across the Pacific to Japan, the "country of countries for watching the perpetual going on of the external comedy of human life, the curtain is always up and the play in lively progress." We rush about, enjoying the smiling people, doll-like gardens, wonderful temples "one regal jewel-box of lacquer and gold," the jinrikisha—everything. So real does it all seem that we pass on regretting our brief tarry to China where "The thing that has been, is the one immutable law of the universe. Something sublime is there in beholding for once the virtue of conservatism developed to Himalayan proportions. If Confucius really did this, then I rank him next to the law of gravitation. Nerves have they none. Still one cannot but feel there is latent in them the stuff of a giant future, after once the mighty throes of revolution shall have steeped them in scalding tears and chilled them in icy waters and forged them under the trip-hammer blows of sure coming destiny."

Leaving China in a German steamer decked with fire-crackers to fire off and scare away evil spirits and Bavarian beer to warm the hearts of the German brass band he lands us in Singapore and thence to Ceylon where "the glory of the tropics fairly culminates." Here England has thrust her grasping hand but "how one must praise the magnificent way in which she administers its affairs," and here we touch kinship and are glad, yes, glad even that we left Eden. At the monastery at Kandy he found "the deepest thing in Buddhism, its sense of the one universal life, its feeling of compassion with the vast sentient struggle going on from the serpent on his belly to Buddha lapsed in Nirvana, its identification of self with the all in all."

Thence to India where "England rules and has brought to bear upon its people the stupendous apparatus of western thought and science. Railroads built, canals dug, manufactures established, famines largely stopped; hospitals and schools founded, universities endowed. Hundreds of thousands trained in the iron school of military discipline. The Hindu youth have flocked into the colleges, bringing this subtle intellectual acumen to deal with all the questions of European literature, jurisprudence, philosophy and science." But India is not English.

But we must on to Egypt, the land of the sphinx, the pyramid, the Nile, shifting sands, swarming flies, ruins of great temples, "the land of contrasts."

We journey thence to Jerusalem by rail. Although in the land where Christianity had its birth we are under Mohammedan rule, but "respect for the Christian's cannon

*"This Goodly Frame, The Earth. Stray impressions of scenes, incidents and persons in a journey touching Japan, China, Egypt, Palestine and Greece." By Francis Tiffany.

overpowers hate to the Christian's creed." Poor Armenia lacked these persuaders. Still the "Turkish soldiers on guard keep the Greek, Latin and Armenian monks from tearing one another's hair should the one venture to cross the staked out 'claim' of the other"—such, too often alas, is religious zeal.

This is a book that not only interests the mature mind but has a charm for school boys and girls, is full of instruction for them—not dry statistical facts that give one a sense of the mathematics of life and gratitude that they are not as these "heathen" but brings the "heathen" to the child, a living, feeling human being—invests their geography with a living reality. It should be in every school library. It is full of wit and wisdom.—A blending of the seer, the philosopher, the preacher, the humorist, the traveler in one harmonious whole. S. C. LL. J.

An Analysis.

It is easier to censure and to mock incongruities than to understand and to explain them. This has happened to religious ideas which are refuted by an advanced intelligence and cannot be rationally defended. Some of the causes of these aberrations are not difficult to seek. The strongest influence is usually assigned to the tenacity of tradition, which firmly clings to what has once been transmitted, and there is neither the inclination nor the courage to abandon the customary. The reason of this is deeply founded in human nature. The old is always venerable, and like an heirloom it becomes precious by the piety which attaches to things of fond remembrance. In the same manner the vestiges of a past civilization retain their vitality even as deformities that often injure the social organism. Founders of religion with whose systems certain beliefs and usages that are strongly fixed in the popular mind do not harmonize, are compelled to retain them, or at least to give them an interpretation by which they coalesce with the new.

Mohammed, who taught a severe monotheism and was deadly opposed to idolatry, still recommended in the Quoran the veneration of the Kaaba which was held sacred by the Arabians from time immemorial. Although the same prophet did not mention the Abrahamic rite, he nevertheless connived at the practice. Numerous illustrations of the same kind will occur to those who have paid attention to this matter. Apologists resort to a similar policy by the hiding of the original meaning and intent of objectional beliefs and observances. It has thus happened that dogmas which have come under a cloud were put in the background, and others made prominent that were congenial to prevalent tendencies. Any form of religion may be idealized, hence we now hear so much of the spirit of Christianity and the spirit of Judaism. That the scriptural text under this operation is tortured, there is abundant opportunity to witness. Were it not for the scientific method of research, the Bible would always remain a source of contention and confusion.

A fertile source of the peculiarity which certain religious ideas assume, is the fact that all the best known systems of religion bear the impress of the genius of the people in whom they arose, and necessarily speak in their idiom. Every religious literature may be cited in evidence. The changes which these ideas have undergone, sometimes progressive and sometimes reactionary, lead to a motley of opinions each of which may become the rallying cry of a section of believers, vigorously defended by party spirit and firmly supported by the sense of loyalty. But few are the choice minds that elevate themselves above these considerations. It is astonishing how much industry and ingenuity are spent in the defense and propagation of ideas and principles, which to others appear glaringly absurd. Science and philosophy are made contributors to these ends. For example, the culminating result of German metaphysics is that of Hegel's philosophy, in which the dogma of the Trinity is interlaced.

Piety has many curious ways of manifesting itself, but it is difficult to fathom all the relations into which the religious disposition may enter. It accounts for a large number of formalities and ceremonies. Symbols have a deeper import and are usually associated with mystic ideas. They belong to the most solemn practices of worship. There is no religion without some mystery. Simplicity of faith and the clearness of doctrines do not attract the multitude, they rather seem to detract from the awe and reverence which the incomprehensible inspires. Inconsistencies can peaceably dwell together, through the cohesion of a strong faith, that spans the gulf between them. There is a mental habit that reconciles contradictories, which is more often witnessed in the religious world than anywhere else. For instance, the belief in God's omnipotence and his divine love of man was not held incompatible with the belief in the existence of a Satan, who enjoys the liberty of vexing and destroying souls. It took considerable time until the belief in eternal punishment shocked humanity.

The strangest part of these incongruities is the circumstance that the denial of a devil and hell used to be branded as atheism. There is an offset to this in the beautiful inconsistency in the devout worshiper, who addresses—"our Father who is in heaven," although God is everywhere and fills the whole universe. It is native to the religious heart, to interrogate its feelings and promptings and cares naught for syllogisms. It has its own needs and protests against negations, scouts, skepticism and denies to intellectuality the whole field of human concerns that are of profound interest to man. Still, a reasonable faith is not averse to the spirit of love, noble impulses, lofty aspirations and enthusiasm. There is no antithesis in the human soul between its normal activities. The religious graces can ornament the most logical mind. DR. A. B. ARNOLD.

The Old Year.

THE year just ended will not be remembered in the annals of time for any startling occurrences or world-revolutionizing discoveries, with which its number will have to be associated. It has left to its successor on the whole a good legacy of unsolved perplexities and complications as yet not disentangled. Our nation is still suffering from an excess of politics and politicians, and a corresponding deficiency in patriotism and statesmen. The financial policy of the government is still a standing invitation for its evil-wishers to put us into a very uncomfortable hole. We have had a little flurry of jingoism, which afforded much sport for the gamblers on Wall street and a long coveted opportunity for long pent-up Americanism to let off some steam. There is no danger that anything more serious will come of the business. Wise counsels will prevail and the two nations to whom God has entrusted the keepership of Liberty's crown-jewels will not slip loose the dogs of war—a war which would threaten civilization much more seriously than any other perhaps which the flying years ever have had to chronicle. Our two great political parties and their leaders have begun as they do every four years to play for the galleries, and are just now running for position in the presidential race, while the nation is screwing up its courage to face the inevitable. May a good God so guide the spirits of the few that do the nominating and hence also the electing for this great people, as to have their choice fall on the worthiest!

THE municipalities have had their usual round of varied experiences:—Good resolutions to do better and the usual very poor success in making the resolutions effective. Civil service reform has found a place among the statutes of our own home city. But the council-chamber still offers great attractions for local celebrities who are adepts in multiplication and division—of the spoils. Nor has the American people even begun to understand where the root of the evil lies. The saloon, this scape-goat of clerical dabblers in municipal reforms, is by no means the primary cause. With it wiped out and "Roosevelted" not only on Sunday but on every day of the week, our City Halls would still remain the cesspools of corruption they have been these last decades. Nor are the "politicians," little as the respect may be to which they are entitled, the microbes of the infection. They are the product not the producers of the situation. The absurd and economically wasteful method in vogue among us of disposing of valuable public franchises is the prolific parent of the brood of bacilli of bribery and boodling. If from the corporations—whose stockholders individually are eminently respectable and prominent citizens—that undertake to provide intramural transportation and other commodities for the supply of which the use of our streets is required, every temptation were removed to find bribe-offering the cheaper plan in the pursuit of the end, the *personel* of our council would at once change. *If there were no demand for bribe-takers, there would be no supply.* Playing city-father would become too unprofitable to have any attraction for the statesmen who have been taking care of our ward and local politics There is not merely Phariseeism in the synagogue; civic federations are not inoculation-proof. If the genius of our institutions be dead-set against municipal ownership of plants of this category—why should these franchises not be sold publicly to the highest bidder for the benefit of the public exchequer, instead as now of being auctioneered off privately for the good of our statesmen? The city finances are in a state of chronic suspended animation! Whose is the blame? A faulty system of taxation of which the "respectable" citizen is not slow to take advantage and which the "assessor" turns to good use to levy blackmail, is primarily accountable for this condition. "How long, oh Lord, how long?" will this American people display such ovine patience and submit to outrages against which the "despot ridden" subjects of "effete" monarchies would long ago have risen in open rebellion? Will 1896 work the change for the better?

JAPAN has proven her right to be regarded a "civilized" nation by showing her ability to handle the modern implements of "organized murder." Her magazine rifles and torpedo boats have won for her the aureole which ordinarily encircles the head of "Christian" nations alone. In view of this, Christendom is ready to overlook Japan's stubborn adherence to Buddhism or Shintoism, and has admitted these "Anglo-Saxon's" of the far East to a place of honor among the great powers. The ineffable Turk, however, continues to use his guns in expediting to glory the poor Armenians, and profits with subtle diplomacy by the jealousies of the "civil-

ized" governments to get through with his barbaric policy of saving souls and reform before the European cabinets come to an understanding how this reform should be carried on. Samoa has her king and Hawaii no longer her queen and both are supposedly supremely happy, while Cuba is struggling for her independence and constitutional government, with the splendid determination to die or to be triumphant—if we may believe our great news agencies that never exaggerate and, no never, prevaricate.—Dr. E. G. Hirsch in *The Reform Advocate.*

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid!"

Responsive Reading.

VII. Selected from the Buddhist Scriptures.

BY REV. CARLETON F. BROWN.

"Happy is the solitude of the peaceful who know and behold the truth.

Happy is he who stands firm by always holding himself in check.

He whose lusts have been destroyed, who is free from pride, who has overcome all the ways of passion, is subdued, perfectly happy, and of a firm mind.

Let no one deceive another, no one despise another, no one out of anger or resentment wish to harm another.

A treasure that is laid up in a deep pit profits nothing and may be easily lost. The real treasure that is laid up through charity and piety, temperance, self-control or deeds of merit is hid secure and cannot pass away; no thief can steal it.

When a man dies he must leave the fleeting wealth of the world, but the treasure of virtuous acts he takes with him.

If one man conquers in battle a thousand times a thousand men, yet another who conquers himself is a greater conquerer.

Bad deeds and harmful are easy to do; what is beneficial and good, that is very difficult.

Earnestness is the path of immortality, thoughtlessness the path of death. Those who are in earnest do not die; the thoughtless are as if dead already.

If a man speak or act with evil thought, pain will follow him as the wheel of the cart follows the foot of the ox.

He who harbors in his heart love of truth will live and not die, for he has drunk the water of immortality.

He who struggles in the interest of self, so that he himself may be great or powerful or rich or famous, will have no reward.

But he who struggles for righteousness and truth, will have great reward, for even his defeat will be a victory.

He whose mind is free from illusion of self, will stand and not fall in the battle of life."

The Higher Courage.

FROM A SERMON BY REV. S. M. CROTHERS, OF CAMBRIDGE, MASS.

Today we are asking what are the real sentiments of our people? That they are ready to make any sacrifice in the defence of the national integrity, of this there can be no doubt. But are they as wise and as patient as they are brave? What are the prevailing passions and the dominant ideas of the masses of the people from the Atlantic to the Pacific? What is the American ideal of the "true grandeur of nations"? What do the people admire, and what kind of heroes do they worship? A new generation has arisen since the Civil War; does it ook back on that struggle and see it in pathetic and terrible reality, or does it with shallow blasphemy invoke its heroes and martyrs when it indulges in a bellicose bluster as weak as it is criminal? This generation has been studying the lives of two men—Lincoln and Napoleon. Which does it admire and which will it most readily follow? Is Lincoln, calm, patient and yet courageous, pleading for peace, and yet faithful unto death, still the man who truly represents the plain people of the land? If so, then not only the honor but the peace of our country is secure. When a great nation, without offensive arrogance, and "with malice toward none," plants itself on a principle which it thoroughly understands, that principle will be respected. But is it possible that Napoleon has among our younger generation more worshipers than Lincoln? Is the blood of our young men stirred when for a moment our country speaks with a masterful tone, and does that seem in itself something glorious? Do vague and grandiose suggestion of conquest loom up in their imaginations, and are they quick to follow those who would realize them? Do great masses of the people feel that the best way of showing their love of their country is by hatred of all others? If so, then there is the destructive force which our statesmen can evoke by a word, but which they may find themselves powerless to control.

The expressions of hasty and intemperate feeling which have come from all parts of the land in the last few days make one fear that the spirit is more rife than anyone, a little while ago, would have imagined. But I do not believe we have yet heard the voice of the people. When it comes it will come with stern rebuke to the foolish clamor of those who glorify war for its own sake. Our real confidence is in the sanity of the masses of the people, who will refuse to be forced into any act without due deliberation.

This is the time for all those who believe in the possibility of a peaceful solution to speak out. The people of America and the people of England do not hate each other; let us make that so evident that none can doubt it. We glory in a common tradition, we share a common religion, we respond to the same influences and the same ideals. We are bound together so closely by the ties of commerce that what injures one injures the other. A war for glory or for advantage would be impossible; neither would have anything to gain by the conflict. The magnitude of the disaster is that which makes it seem incredible.

But even if this crisis passes quickly away it has revealed a danger which lies at the very heart of our civilization itself. It reveals the fact that there are uneasy multitudes to whom a long peace seems dull, and to whom peaceful activity seems sordid and unheroic. There is a vast amount of aboriginal, untamed force yet in the world. It craves excitement and adventure, it is ambitious of personal distinction, it delights in conflict. So long as war seems the one field for heroic activity, and peace is identified with the timid and dull, the militant impulse will dominate. It is in vain to trust to the motive of fear to repress it, for danger is its incentive. Some people can easily be made afraid, but other people cannot, and these are the natural rulers of the world.

The great need of our time is to inspire the people with great ideals; to show them that peace has its opportunities for heroism, its thrilling struggles, its mighty achievements. We must show them what civilization means, what sacrifices it demands, what discipline and what courage! Warfare between nation and nation and between man and man is not necessary to call our most strenuous and chivalrous activity.

True civilization brings with it a sense of solidarity. There is a contest in which civilized nations are uniting, which brings them face to face with a common enemy. That enemy is found in the evil conditions which threaten the well-being of all alike.

This struggle demands union of effort, and it demands peace as its condition. How shall we lessen the evils of poverty? How shall we insure to the laborer a fair share in the rewards of his own toil? How shall we deal with criminal instincts and eliminate their poison from the body of society? How shall we govern our great cities which are at once our pride and our despair? When we once ask these questions we see that England and America form but one great community. Our real dangers are the same, and men on both sides of the Atlantic are striving for the same great ends. Here is the field for the most inspiring activity. When we seek help in any social reform, to whom do we look but to our brothers beyond the sea? In the same way the new democracy which there is beginning to rule looks to us as to those who have succeeded in the experiments which it insists on trying also. And when the cry of outraged humanity comes from the far East, and we look for some power adequate to the task of helping the people there oppressed, our appeal to England is not an appeal to a foreign Power, but the appeal to a brother. Is it possible that in a few days all this should be so changed that we should gloat over those eastern complications which embarrass her position.

Surely we have come to a time when those ideas of national "honor" that obscure the thought of humanity must be seen to be unworthy of a great people. Are we anxious that the world should respect us; and does the only way to receive that respect seem to us to be through rushing headlong into some war which shall test our powers? That is not what the world doubts, that is not where it suspects weakness in us. What brings shame to the true American is the fact that it is so easy to call out brave words against another nation, and that it is so hard to awaken men to the dangers that threaten us from within. Physical courage is plentiful enough, moral courage is, alas, too rare. The needed reforms in our states and cities await this strong, persistent moral courage which alone can cleanse the stains on our national reputation. It is time that we should awake to our real needs, and give ourselves with whole-hearted devotion to our real work. When we do we shall not be in a hurry to attack our natural allies.

In the Old Testament we read that when Nehemiah was engaged in constructive work in Jerusalem, a challenge came for him to go down to the plain below to engage in controversy with his adversaries. But Nehemiah answered with stalwart common sense, "I am doing a great work, so that I cannot come down; why should the work cease while I leave it, and come down to you?"

That is the answer that I believe will come from the people of England and America when they have time to make themselves felt. It is the answer of industrialism to militarism; it is the answer of civilization to the passions of barbarism.

It is not a sordid plea, this plea for peace that comes today. It is not dictated by personal fears, or by mere sentimentality. It is the plea of everyone engaged in constructive work for the welfare of humanity. The two English-speaking nations are fitted to be the leaders in that new civilization which is coming whenever men are ready for it. The work before them is a common work, it is, of all things, the most inspiring. Why should the work cease, and why should we be suddenly eager to destroy what we have so slowly and at such cost been building up?

Again let me say, if the time should come

when war between kindred nations is absolutely inevitable, then that which can no longer be escaped must be accepted with fortitude. But let no man speak lightly of the possibilites, nor appeal to those passions which may bring us to the tragic moment which all good men must endeavor to avert.

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—What power lies in that mysterious phenomenon which constitutes belief!

Mon.—All great talent begins and ends in love and in enthusiasm.

Tues.—To study well in books, and also with the eyes—two forms of study seldom combined.

Wed.—You'll find pride at the bottom of all the heresies and all the sophisms.

Thurs.—There is a grandeur which all absolute abdication of our own personality for the furtherance of some high and noble work bestows upon us.

Fri.—External facts are of little account; the true motor is in the soul which receives their impression.

Sat.—There is nothing wiser, nobler here below than a man who works at one work, with the same ideal, in the same corner of this earth.

—*Paul Bourget.*

The Magic Flakes.

They lighted on a little girl's hand,
Half a dozen or more,
But the pretty snowflakes did not know
They had seen that child before.

They had rested once, on a summer day,
In her tiger-lily's cup,
Till the sun sent down a little ray
That quickly drank them up.

Some winter morning clear and cold
She may see them yet again,
Changed by the frost-elf's magic wand
To a picture on the pane.

—*S. S. Times.*

My Little Neighbor in Gray.

One morning last summer I heard a strange sound from the big maple-tree outside my window. "Pl'k—pl'k—pl'k!" it said. But, though I craned my neck in every direction, I could see nothing, and had to go downstairs without finding out what it was. At the table I told about it, and asked if anyone knew what bird it could be. At this, one of the family smiled mysteriously, and said she thought she could show me my bird after breakfast. I didn't believe it would sit still till then, but I said nothing, and when we had finished our meal we went out to look. We were both staring into the tree when she took hold of my arm.

"There is your bird," she said; "up where that branch is sawed off."

I saw no bird, but only a small greenish-gray patch on the brown wood, with black spots on it. It looked just like the lichens that grew on other parts of the tree, and I thought she was trying to fool me.

"It's a tree toad," she said.

Then I was delighted enough, for they are very hard things to find, and I had never seen one. The reason for this is that they sit very, very still, and look so exactly like a bit of lichen growing on the tree that both their friends and their enemies are deceived. Then, when an insect comes along, never suspecting that the toad is anything but a scrap of moss, it gets suddenly gobbled up by Mr. Toad. And all the creatures that would like to eat him are very likely to pass by without noticing him. This is a case of what is called "protective coloring," for the coloring of the toad is a protection to him.

I went into the house for my opera-glass, and sat down to watch the little fellow, hoping to see him do something interesting. He was plump and round, and so small that I believe he could easily have sat on a silver dollar, or even, perhaps, on a half-dollar. At first I couldn't tell which way he was facing, for, though I saw his eyes on the top of his head, I could make out neither his mouth nor his legs. At last, all of a sudden he stretched up and snapped open a big pink cave of a mouth just in time to take in an insect that came down through the air like a black streak and dropped right in! How surprised that insect must have been! After this lunch he sat up for a moment or two like a little dog, with his toes turned in. Then I saw that he was facing down hill on the slanting place he sat upon. His fore legs had been folded beneath his fat little body and hidden by it. Under his big, queer mouth was a pouch that he could fill with air when he pleased. He had let the air out when he caught the insect, and the skin lay in wrinkles across his breast.

After sitting for a while as still as if he had been made out of wood, the curious fellow slowly settled down and blew up his pouch again like a balloon. How I wished another insect would come along! And he did, too, I guess; but none came. At last I made up my mind that I wasn't made to be as patient as a tree-toad, and was going away when I heard "Pl'k—pl'k—pl'k!" I turned quickly, and was just in time to see a bubble of air come up his pouch. I thought he must make the sound by means of the pouch, and when I looked in the books afterwards I found I was right.

For several days after this I heard the tree-toad, but didn't see him, for he had climbed up higher, out of sight. Then he became silent, and I feared he might be dead, the weather was so hot and dry. At last, one day, while I was looking for him, I found him, not in the tree, but on the ground at its foot. His little eyes were closed, and he seemed quite dead. But I knew that it takes a good deal to kill a tree-toad, so I took him into the house, put him into a basin of water, and pretty soon he opened his eyes.

He wasn't at all afraid when I took him in my hand to look at the curious disks at the ends of his tiny toes, by means of which he climbs trees. They are like the suckers on a fly's foot, and he can walk up a pane of glass as easily as a fly can. I put him carefully back on the tree, and that was the last I ever saw of him, though I did hear him once or twice.—Mary M. Miller in *The Outlook.*

The Boy and the Music-Box.

It was a Broadway cable car on Saturday afternoon. The car was crowded, and the conductor seemed to push through the car more often than usual, because so many passengers got on at the front end of the car. Everybody was cross and seemed to take up more room than usual. Perhaps this was in part due to the big sleeves, which seemed bigger than ever before, and there were more of them.

The conductor had pushed through the car once more, and the people standing were pushed closer to the people sitting, when two boys and their mother got into the car. It was evident that they had been shopping for Christmas, their bundles were so many and such queer shapes. The boys were radiantly happy. Their "tams" were pushed back on their heads, their overcoats were open, and altogether this world suddenly grew a more comfortable place because these happy, well-cared-for boys were in it. The crowded car came to a standstill. Something had happened ahead, for there was a long line of cars on the tracks ahead of us. Instantly everybody grew restless. The lamps were lighted in the stores, the street lamps were lighted, and the people in the car frowned harder and harder at the gripman and the conductor.

Suddenly "tinkle, tinkle, tinkle," sounded through the car. Music soft and soothing—one of Mendelssohn's "Songs Without Words"—filled the car. Everybody looked surprised, then delighted, and then settled contentedly into his place. One of the little boys had untied one of his parcels—a music-box was in it. He had wound it up, and stood holding it in his hand with a look of such happy good-fellowship that it seemed as if he were the very spirit of music come to soothe the restless crowd.—*Exchange.*

READ the inducements offered on page 720 to old subscribers and for new ones. If you want to help THE NEW UNITY and be benefited thereby yourselves, be sure to read the offers made.

THE *Militai Wochlenblatt*, Berlin, says:—"A French soldier will cost during war-time 90 cents, a German soldier 75 cents, an Italian soldier 95 cents. France will mobilize 2,200,000 men, hence her expenses will be nearly $2,000,000 per day. Germany will put 2,365,000 into the field, at an approximate cost of $1,900,000. The Italian army of 1,590,000 men will cost $1,220,000 per day. Hence the total cost of these three armies would reach the enormous sum of $512,000,000 during the first 100 days. If the French and Italian militia are called out during the next 100 days, a war of 200 days (about as long as the Franco-German War) would cost over $1,200,000,000. The lowest figures have been taken in the above, and the expenses incurred for horses, arms, ammunition, ambulance and the cost of the navies are not included. Hence we may well believe the powers if they declare that they do not intend to rush into war."

IF you can keep plump you are almost safe. Thinness comes from not being able to get what you should from your ordinary food.

Scott's Emulsion

is for you; even if you are only a little thin.

A 16-page Weekly. **The New Unity** $2 00 per Annum.

...PUBLISHED FOR...
UNITY PUBLISHING COMPANY,
—BY—
BLOCH & NEWMAN, Suite 1441 Marquette Bldg., Dearborn and Adams Sts., CHICAGO.

EDITORIAL MANAGEMENT.

Named by the Executive Committee of the American Congress of Liberal Religious Societies and approved by the Directors of the Unity Publishing Company.

HIRAM W. THOMAS, *Chairman.* EMIL G. HIRSCH, E. P. POWELL,
R. A. WHITE, A. N. ALCOTT, JOSEPH STOLZ,
A. W. GOULD, CAROLINE J. BARTLETT, JENKIN LLOYD JONES, *Managing Editor.*

Remittances should be made payable to Bloch & Newman, and should be by express money order, post-office money order, draft, check on *Chicago* bank or registered letter.

Discontinuances.--Subscribers wishing THE NEW UNITY stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

Changes of Address.--When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

Business Letters may be addressed to either BLOCH & NEWMAN or UNITY PUBLISHING COMPANY, Suite 1441 Marquette Bldg., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post office.

The Liberal Field.

Freedom, Fellowship and Character in Religion.

Duluth, Minn.

Rev. F. C. Southworth has been ill with typhoid fever for the last few weeks but is now improving. On Dec. 29 there were no services except the Sunday School, but on Jan. 5 the western secretary preached for Mr. Southworth and was greeted by a cordial and attentive audience, though the numbers were somewhat thinned by the fever so prevalent here now. The church seems doing remarkably well under the present minister. When he came here three years ago there was no Sunday School. He started with fifteen scholars and now has over 70 with an infant class of 21. And the fine quality of the membership is quite as noticeable as the numbers. The Unity Club work is also turning out more satisfactorily this year than ever before, both in the number attending and the character of the work done. Altogether Mr. Southworth's three years' labor has put the society in a better condition than ever before, in spite of the shifting character of the population. More than forty families, attending this church, have moved away from the city during this period and yet the membership is larger now than three years ago.

Kalamazoo, Mich.

There was what the dailies styled a "Unique event" here recently.

The Young Men's Union of our church gave a Christmas Supper, and the Young Women's Union a Christmas Sale, Dec. 23. The young men planned, cooked and served everything entirely without help, and served 275 people to as excellent a supper as we ever had. The young women realized a handsome sum from their sale, and now it is rumored that the young men will give a sale if the young women will undertake a supper.

This, however, is only a holiday incident in the more serious work of the unions, as the calendar will indicate. The interest and activity of the young men and women is one of the most hopeful signs of the church life.

Quincy, Ill.

The morning *Journal* of Dec. 30 had the following note:

"Following the delivery of a most powerful sermon yesterday, Mr. Bradley, in two or three short, simple, tender, touching sentences, severed his almost nine years' connection with the Unitarian Church and bid his parishioners good-bye, and then the tears fell thick and fast among those who held the pews. It is a pity to let such a thinker and teacher as Mr. Bradley is, leave Quincy—but we presume that it is inevitable. The vacancy that he will make by leaving here will not be filled."

We are very sorry to learn of this action and we are sure all of Mr. Bradley's fellow-laborers in the west will share our sorrow; for we had all come to regard him as one of the profound thinkers and strong writers of our times and a worthy successor to Blake and Hosmer in the Quincy pulpit.

Salt Lake City, Utah.

The work of the Unitarian Church in this city is starting out remarkably well under the new minister, Rev. A. L. Hudson. He seems also to have won the ear of the public very promptly, for the *Daily Tribune* of a recent date gives more than a column to his sermon of the Sunday before, which was a strong and wise statement of the duty of the new State.

The Study Club.

Knowledge is Power.

Suggestions for Organizing Young People's Religious Societies.

At the Washington meeting of the National Conference some of those most interested in the young people voted informally to adopt some suggestions regarding local organizations. It was understood that those suggestions should be only in the form of hints to be taken or left or entirely modified to suit the local needs of each society. At the end of this note we print a form of suggestions issued by the eastern members of the committee appointed for that purpose, and following it we give another form, which was the shape the first form took in being fitted to the wants of a church in the Middle States. The second will show how the first can be modified and improved for our western work. We should be glad to receive the working form that other organizations have taken.

I. THE EASTERN FORM.

I. Name. The name of this organization shall be The ..... of the Unitarian Union of Young People's Religious Societies.

II. Objects. The objects of this Society, Guild or Club shall be to foster the religious life among the young people of our church, denomination or town to bring its members into closer relation with the various churches of our faith, and to give them greater interest in the national missionary organizations of the Unitarian denomination.

III. Membership. Any person is eligible to membership in the ..... who is in sympathy with its purposes and who is willing to engage heartily in its work. (Membership fees, if any, mode of joining, etc., will be determined by each society.)

IV. Cardinal Principles. To quicken successfully the religious life of the members, and in order to give definiteness to our purposes, we adopt the following as our cardinal principles.

The cardinal principles of this society, shall be Truth, Worship and Service.

V. Officers. The officers of this "Union" shall be a president, vice-president, secretary and treasurer. (Local committees can be appointed as needed, and take such names as their special work requires.)

VI. Duty of Officers. The president shall perform the duties usually pertaining to that office. The vice-president shall perform the duties of the president in his absence. It shall be the duty of the secretary to keep a record of the members; to obtain their signatures to the constitution, and individual pledges from the members; to keep correct minutes of all business meetings, and to report once a year to the general officers of the "Unitarian Union."

VII. Duties of Individuals. Outside of the duties pertaining to officers, or to such duties as may be connected with the work of the society, each individual member pledges himself, or herself, in the cause of Truth. 1. To read each week some Unitarian or other religious literature. 2. To disseminate the same. Or, 3. To engage in some study-class connected with the church, which shall have for its object the direct furtherance of religious truth. To promote the feeling of Worship, every member promises to attend the Unitarian (or Liberal) church in his town at least twice a month; or, no Liberal church being available, to engage in some devotional exercises which shall keep in memory the great principles of life and duty for which the Unitarian Church is founded. As salvation is found through Service, every member promises to (*a*) take part in some activity looking to the betterment of his fellows, or else (*b*) strive to bring to the Sunday service some stranger or person unacquainted with Unitarian thought and life.

VIII. Representation. This ..... society in virtue of its having joined the "National Unitarian Union" by a vote of its members, shall, on making a voluntary contribution each year to the National work, be empowered to send to the yearly meeting three delegates, the same to be duly certified to by the local secretary, and, as the representatives of a branch, to have full power to vote and participate in the work of the National Organization.

II. THE FORM ADAPTED TO LOCAL WORK.

I. Name. The name of this organization shall be The Troy Young People's Union.

II. Objects. The object of this Union shall be to develop the ethical and religious life of the young people of our city.

III. Membership. Any person is eligible to membership in the Union who is in sympathy with its purposes and who heartily wishes to engage in its work.

IV. Cardinal Principles. The cardinal principles of this Union shall be Truth, Worship and Service.

V. Duties of Members. In the cause of Truth, to read each week some ethical or religious literature or to engage in some study class which shall have for its object the discovery of ethical or religious truth.

In the spirit of Worship, to attend their church faithfully.

In the spirit of Service, to take part in some activity looking to the betterment of the social organism.

VI. Officers. The officers of this Union shall be a president, vice-president, secretary and treasurer. (Local committees can be appointed as needed, and take such names as their special work requires.)

EDUCATIONAL.

KINDERGARTEN Supplies,
at Schermerhorn's, 3 East 14th St., N. Y.
Send for new catalogue.

HILLSIDE HOME SCHOOL,
For Boys and Girls. Fits for any college. Classical, Scientific and English Courses. Non-sectarian. Location on a farm, healthful and beautiful, removed from the distractions of the city. Buildings large and commodious. Excellent sanitary conditions, water-works and steam-heat. School rooms and laboratory well equipped. A large corps of efficient teachers. Circulars sent on application.
THE MISSES LLOYD JONES, Principals,
HILLSIDE, WISCONSIN

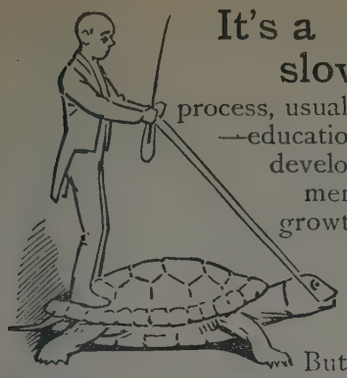
THE BERLITZ
School of Languages,
Chicago, Auditorium;
New York, Boston, St. Louis, Washington, Philadelphia, Baltimore, Cincinnati, Minneapolis, Berlin, Hamburg, Dresden, London, Paris.
The Berlitz Method is based on the "Natural Method." Instruction is not by translation, but by conversational exercises in the new language. TRIAL LESSON FREE. Send for Circular.
LE FRANCAIS—A Monthly Magazine containing modern French Comedies, Novels, etc.; also exercises on the difficulties of French Grammar pronunciation and idioms. Sample copy free.

POWDER POINT SCHOOL,
DUXBURY, MASS.
The Powder Point Hall is now added to the other buildings, and its novel arrangement is well adapted to the school, with its individual teaching and home life for the boys.
F. B. KNAPP, S. B.

Compagnie Generale Transatlantique—FRENCH LINE.
GRAND Mediterranean and Oriental **CRUISE**
With the Fast Twin Screw Express Steamer.
"LA TOURAINE."
10,000 tons; 14,000 horse-power; length 540 feet. Departure from New York February 4th, 1896. Duration of trip, 60 days. Itinerary: Azores, Portugal, Gibraltar, Algeria, Tunis, Malta, Greece, Egypt, the Holy Land, Beyrouth, Damascus, Smyrna, Constantinople, Sicily, Italy, France, Balearic Islands, Spain, etc. This is a repetition of last year's most successful trip. Number of passengers positively limited to one-half cabin room of steamer. Apply early to
MAURICE W. KOZMINSKI,
General Western Agent. 166 Randolph-st.

The New Bible and Its New Uses,
By JOSEPH HENRY CROOKER,
Author of "Jesus Brought Back," "Problems in American Society," Etc.
Multitudes of people to-day, both outside and inside the churches, are aware that the New Criticism, arisen in our age, has revealed a New Bible; and what they want to know, and in the simplest, most straightforward way, is this: What changes in our attitude toward the Bible are involved; and what new and wiser uses of it are made possible and necessary by these discoveries? Mr. Crooker's present work succinctly answers this query.
CONTENTS.
Introduction: The New Bible; I. Errors in the Bible; II. What the Bible Claims for Itself; III. The Bible as Authority; Appendix; Contradictions in the Gospels.
Mr. Crooker has brought to his work much original thought, a thorough knowledge of his subject, considerable analytical skill, a fair degree of logic, and almost a mastery of the art of presentation.—*Brooklyn Standard-Union.*
He has been very successful, and his book is one especially to be recommended to those who have lost their faith in the old Bible of tradition and dogma, and need to be shown the substantial worth of what criticism leaves unharmed of literary value and spiritual quickening.—*The New World.*
286 Pages. Cloth, $1.00.
FOR SALE BY
UNITY PUBLISHING COMPANY,
175 Dearborn Street, Chicago.

A. B. RUSS & CO.,
UNDERTAKERS,
161 Twenty-Second St.,
CHICAGO
Telephone S. 209



It's a slow process, usually—education, development, growth.

But it hasn't been so with Pearline. Pearline's success has been a wonder, from the start. The more so when you consider the many imitations which claim to make washing easy. These things tend to confuse people. They're forced on the public by peddlers, prizes, substitution, etc. No doubt they're often thought to be the same as Pearline. We protest. Don't judge Pearline by the company it has to keep. 471

TRADE MARK REGISTERED.

DIABETES FLOUR

Also Gluten Dyspepsia Flour, Barley Crystals, and Patent Biscuit, Cake and Pastry Flour.

Unrivaled in America or Europe.

Pamphlets and Baking Samples Free.

Write Farwell & Rhines, Watertown, N. Y., U. S. A.

TWO NEW SERMONS

..BY..

JENKIN LLOYD JONES.

The Education of the Soul.

A study of Goethes' "Wilhelm Meister."

Price, - - 5 cents.

With stiff cover, 10 cents.

The Divinity of Fatherhood.

A Christmas Preparation Sermon.

With illustrated cover, 10 cts.

UNITY PUBLISHING CO.,

204 Dearborn St., CHICAGO.

One Upward Look Each Day.

POEMS OF FAITH AND HOPE.

SELECTED by J. T. SUNDERLAND.

A Boston minister writes: "Your 'Upward Look' book is beautiful. We are buying it by the dozen, and giving it where it will do good."

One of our best known authors writes us: "Your collection of poems, 'One Upward Look Each Day,' is a wonderfully good collection. It is surprising that so many excellent poems can be comprised in so small a compass and offered at so small a price."

Price, Morocco, 75 cents each; Cloth, 50 cents each; Heavy embossed paper, 30 cents each.

Mailed to any address on receipt of price by UNITY PUBLISHING COMPANY, 175 Dearborn Street, Chicago.

VII. Duty of Officers. The president shall perform the duties usually pertaining to that office.

The vice-president shall perform the duties of the president in his absence.

It shall be the duty of the secretary to keep a record of the members; to obtain their signatures to the Constitution; to keep correct minutes of all meetings, and to report once a year to the officers of the National Young People's Union.

VIII. Representation. This Union, in virtue of its having joined the "National Young People's Union" by a vote of its members, shall, on making a voluntary contribution each year to the National work, be empowered to send to the yearly meeting three delegates, the same to be duly certified to by the local secretary, and, as the representatives of a branch, to have full power to vote and participate in the work of the National Organization.

As a Tonic after Fevers
Use Horsford's Acid Phosphate.

Dr. W. B. FLETCHER, Indianapolis, Ind., says: "I have used it with great satisfaction in a large number of cases of nervous debility, and as a tonic after fevers."

The Study Table

THE RED COCKADE. New York: Harper & Brothers, 1896. Cloth, illustrated. 12mo, pp. 394. $1.50.

It was inevitable that Mr. Weyman's gravitation to picturesque adventure should bring him soon or late to the French Revolution. He has not come to it too soon for our delightful expectation, too late for the fulness of his powers. "The Red Cockade" is a book hardly, if at all, inferior to his best heretofore, "Under the Red Robe," while it outrages our sense of probability much less than "A Gentleman of France." Whether we had not a right to expect of him a less conventional conception of the Revolution than that to which he has confined himself, we may very properly ask, but only very foolish people will go to novels for their history of the French Revolution or of any other period. If in addition to the enjoyment of the novel, as such, they get some inducement to go further into the history, so much the better; but the enjoyment of the novel, when Mr. Weyman is the author, is no small affair.

J. W. C.

HEREDITY AND CHRISTIAN PROBLEMS. By Amory H. Bradford. New York: Macmillan & Co., 1895. Cloth, 12mo, pp. 276. $1.50.

We have here another interesting example of theological transformation. The writer is a Congregational minister in Montclair, N. J. He is an able, interesting and impressive writer, well informed upon the matters of which he writes, but still essentially an apologist and a traditionalist. Like Dr. Lyman Abbott he is not so much a man of scientific spirit to whom some traditional things are clinging as he is a man of theological spirit who has "caught on" to a few scraps of science. His own showing is at variance with his statement that science "has in no way altered our doctrines of God"; or, he continues, "of the need of human redemption or of the fact that such redemption has been provided." This only means that science has done nothing to convince Mr. Bradford that he cannot talk of "redemption" in a way satisfactory to himself without traversing so much of the doctrine of science as he chooses to accept. "On the other hand" we are assured that science has given us a philosophical basis for what the early (?) theologians loosely called "original sin." It does not seem to us to have done anything of the sort and it seems to us hardly less than wicked to

Doctor Advised It

"Last Spring my little three-year-old daughter was afflicted with a watery, eating eruption all over her face. Her eyes were weak, the lids being very much diseased. I had almost despaired of her life, when the Doctor advised trying Ayer's Sarsaparilla. The use of only two bottles effected a cure, and I regard her now as healthy as any child of her age."—JOSEPH F. PERKINS, Hotelkeeper, Stuart, Va.

AYER'S Sarsaparilla The Only

ADMITTED AT THE WORLD'S FAIR.

AYER'S PILLS the best Family Medicine.

RELIGION AND SCIENCE AS ALLIES.

By JAMES T. BIXBY.

Christian Union: The best book published on the relations of Science and Religion.

London Inquirer: A noble book. * * * The argument as a whole is as sound as original, as philosophical as it is forcible, as complete as it is timely.

Chicago Times: Mr. Bixby's little book is broad, liberal and well calculated to check in its readers a tendency towards bigotry either of science or of faith. It is plainly the work of a man who has studied and thought much, and who sees that neither religious dogma nor scientific theorizing can change facts.

Rev. Henry W. Bellows, D. D.: It is the most direct and satisfactory dealing with the alleged quarrel between science and religion that our literature has produced and we know of nothing, either in German or French that is so bold, so candid and so satisfactory.

Literary World, of Boston, March 15th, 1890: Small in size but full of matter. * * * It deserves to be a classic authority on its great subject, and it surely will be prized long after the mass of kindred but inferior books are forgotten, as they are even now unread.

12mo, 226 pages. Paper 30 cts., cloth 50 cts.

SENT POSTPAID ON RECEIPT OF PRICE BY

BLOCH & NEWMAN, 204 Dearborn St.,

CHICAGO.

"The Prophets of Israel"

Popular Sketches from Old Testament History.

BY

CARL HEINRICH CORNILL,

Professor of Old Testament History in the University of Koenigsberg.

Cloth, 200 pages, - - - $1.00.

A fascinating book, giving in a popular but exact from the main result of modern biblical research and a résumé of the cotemporary history of the nations surrounding Israel by one of the foremost Old Testament authorities in Europe.

FOR SALE BY

BLOCH & NEWMAN,

204 Dearborn Street, - - CHICAGO.

2 POPULAR MAGAZINES FOR THE HOME.

FRANK LESLIE'S POPULAR MONTHLY

Contains each Month: Original Water Color Frontispiece; 128 Quarto Pages of Reading Matter; 100 New and High-class Illustrations; More Literary Matter and Illustrations than any other Magazine in America. 25 cts.; $3 a Year.

Frank Leslie's Pleasant Hours
FOR BOYS AND GIRLS.

A Bright, Wholesome, Juvenile Monthly. Fully illustrated. The best writers for young people contribute to it. 10 cts.; $1 a year.

SEND ALL SUBSCRIPTIONS TO

The New Unity,
204 Dearborn Street,
CHICAGO.

Undoubtedly the Best Club Offers

☞ *Send to Frank Leslie's Publishing House, N.Y., for New Illustrated Premium List, Free.*

Burlington Route **WINTER TOURS**

IN PRIVATE PULLMAN PALACE CARS

Under care of a Special Agent, will leave Chicago January 9, February 6 and March 5, for

CALIFORNIA

Via San Antonio, El Paso, Los Angeles, San Diego, Santa Barbara, San Francisco, Del Monte and San Jose, returning via Salt Lake and Rio Grande Scenic Route through Colorado. Price of ticket includes all expenses. Everything

STRICTLY FIRST CLASS

For pamphlets with particulars apply to C., B & Q. ticket agent or to T. A. Grady, Manager Excursion Department, 211 Clark St

THE BIBLE:
ITS ORIGIN, GROWTH AND CHARACTER,
—AND—
Its Place among the Sacred Books of the World
TOGETHER WITH A
List of Books for Study and Reference, with Critical Comments,

By JABEZ THOMAS SUNDERLAND.

This book has grown from the author's "What is the Bible?" published in 1878, but it "is a new work, wider in aim, more comprehensive in plan, and containing more than twice as much matter." It presents in popular form the results of the higher criticism and of the best and latest scholarship relating to the Bible.

Price, $1.50.

FOR SALE BY
UNITY PUBLISHING CO.,
175 Dearborn St., Chicago.

pretend that our modern doctrines of heredity afford any justification of the theological idea that "in Adam's fall we sinned all." There can, however, be no doubt that Mr. Bradford's doctrine of heredity is infinitely preferable to the traditional doctrine of original sin and in his chapter on Environment there is a most generous hope extended that the influences of this may go far to neutralize, if they do not wholly obliterate, the hereditary taint. The applications of this doctrine to problems of the home, education, pauperism, vice and crime, are extremely interesting and valuable. Nothing could be more forced and futile than the attempt to bar out Jesus from our common humanity by means of a scientific conception of heredity. If all the genius that heredity does not account for is to be called superhuman Jesus would soon cease to be unique.

One should of course be glad that books like this are coming in upon us like a flood. One of the best things about them is that they are a trial to our patience. They are a great advance on the traditional conceptions. Their new wine is in old bottles, but this has always been the method of advance. By this mild intoxication men soften for themselves the jar of the transition from the old things to the new. They "see men as trees walking" but that is a necessity of half-opened eyes. There is, probably, far less of intellectual dishonesty in the business than the important radical is inclined to think. And when one sees how drear the outlook is for such an one as Huxley, for example, from the standpoint of science it is not to be wondered at that many choose for themselves all that is best in the old creeds, discarding all the rest, to a resolute acceptance of science as their only guide, or to Prof. William James' sweet content when he considers that our science is so little and our ignorance so great.

J. W. C.

FROM THE BLACK SEA Through Persia and India. By Edwin Lord Weeks. Illustrated by the author. New York: Harper & Brothers. Royal 8vo., cloth, pp. 437. $3.50.

It is open to question whether a better title of this book would not have been, "From the Black Sea, etc., sketches by Edwin Lord Weeks with explanatory text by the artist." For it is quite certain that Mr. Weeks' peculiar talent or genius is in the line of pictorial art; while this does not mean that he does not write well of things that he has seen. He writes, however, as he sketches, as an artist. His predilection throughout this beautiful volume, every detail of which is thoroughly artistic, is for the æsthetic side of things. Other sides are not disregarded but one cannot fail to note the ease with which he always gravitates to what is picturesque and beautiful and how happy he seems when, as in his fifth and seventh chapters, he abandons himself without reserve to "A Painter's Impressions of Rajpootana" and "Notes on Indian Art." The journey taken was a long and an eventful one. It had one very painful incident, the death of Mr. Theodore Child, artist and writer. Mr. Weeks' reserve in speaking of this tragic episode is more eloquent than the most expansive treatment would have been. The concluding chapter generalizes with much candor and sincerity on the present condition and future prospects of India. It makes a distinction between the attitude of the government towards the natives and that of individual Anglo-Indians—a distinction in favor of the government. At the same time he remarks a process of development, the native becoming less servile and the English less arrogant and overbearing. He is persuaded that India is upon the whole a well-governed country and that much of the credit for this fact is due to the character of the men filling the higher

INDUCEMENTS TO Old and New Subscribers.

The New Unity wants more readers and to get them offers the following inducements:

1. Any *subscriber* sending us a *new* subscription, can have $1 worth of books, selected from our premium list, *or* have his own subscription extended *three* months.
2. For *two new* subscriptions, sent us by a subscriber, we will give $2 worth of books or extend his subscription *six* months.
3. For *three new* subscriptions, sent us by a subscriber, we will give $3 worth of books, or give a *whole year's* subscription.
4. We will accept $6.00 in payment for *four new* subscriptions.
5. Any *new* subscriber, whose name is not sent in by a subscriber, may have his choice of *50 cents worth* of books.
6. Any *present subscriber*, paying a year in advance from the date of his subscription, may have his choice of *50 cents worth of books*.

The Money Must Accompany all Subscriptions.

PREMIUM LIST.

Publications by JENKIN LLOYD JONES:

Regular Price.

The Chorus of Faith, $1.25
As heard in the Parliament of Religions. A book of selections giving points of harmony between the representatives of the various religions. Edited by Jenkin Lloyd Jones.

The Faith that Makes Faithful, .50
By W. C. Gannett and Jenkin Lloyd Jones.

The Word of the Spirit: .50
To the Nation, City, Church, Home, Individual.

Practical Piety, .30

Applied Religion,
A New Hope for the Drunkard, .10
Tobacco, the Second Intoxicant, .10
Not Institutions but Homes, .10

The Religions of the World,
I. Moses, the Hebrew Law Giver, .10
II. Zoroaster, the Prophet of Industry, .10
III. Confucius, the Prophet of Politics, .10
IV. Buddha, the light of Asia, .10
V. Socrates, the Prophet of Reason, .10
VI. Jesus, the Founder of Christianity, .10
VII. Mohammed, the Prophet of Arabia, .10

The Cause of the Toiler, .10

The Intellectual Life, .10

Ten Great Novels, .10

The Divinity of Fatherhood, .10

The Selfishness of Grief, .05

The Education of the Soul, .05

Complete Report of the Proceedings of the First American Congress of Liberal Religious Societies, paper, 116 pp., .25

"Liberty and Life,"
Discourses by E. P. Powell. Paper, 208 pp. .25

The Crucifixion,
From a Jewish Standpoint. By Dr. E. G. Hirsch, .25

PREMIUM LIST.

Regular Price.

A Year of Miracle, limp 50c., cloth, by Rev. W. C. Gannett, $1.00

The Complete Life, by James H. West, .50

In Love With Love, by James H. West, .50

As Natural as Life, by Charles G. Ames, .50

More than Kin, by James Vila Blake, 1.00

Our Heredity from God, by E. P. Powell, 1.75

American Liberty, Patriotic Addresses by Rev. W. D. Simons, .50

Religion and Science as Allies. By James T. Bixby. Paper, 30c., cloth, .50

Borrowings. Poems and Selections from Great Authors. (White and Gold), .75

More Borrowings, .75

For Thought and for Remembrance, Dainty gift booklet of poems and selections, .25

The Jews and Jesus, by Dr. E. G. Hirsch, .05

Jesus, His Life and Times, by Dr. E. G. Hirsch, .05

The Doctrine of Jesus, by Dr. E. G. Hirsch, .05

Paul, the Apostle of Heathen Judaism or Christianity, by Dr. E. G. Hirsch, .05

Synagogue and Church, by Dr. K. Kohler, .05

Why do the Jews not Accept Jesus as their Messiah? By Dr. B. Felsenthal, .05

Uplifts of Heart and Will, by Jas. H. West, .50

A Child of Nature, by Marion D. Shutter, .50

The House Beautiful, by W. C. Gannett. Cloth, 50c., paper, .15

The Essential Man, by George C. Cressy, .75

The Deeper Meanings, by Frederic A. Hinckley, .50

Afterglow, by Frederick A. Hinckley, .50

No Enemy (but Himself), by Elbert Hubbard, 1.25

Forbes of Harvard, by Elbert Hubbard, 1.25

All Premiums *delivered* free of cost. Subscription blanks, sample copies of paper, etc., furnished freely. Address all communications to

BLOCH & NEWMAN, 204 Dearborn St., CHICAGO, ILL.

FITS CURED

(*From U. S. Journal of Medicine.*)

Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

WE PAY POST-AGE All you have guessed about life insurance may be wrong. If you wish to know the truth, send for "How and Why," issued by the PENN MUTUAL LIFE, 921--3--5 Chestnut Street, Philadelphia.

WEDDING INVITATIONS,

CALLING CARDS,
FINE STATIONERY.
GOOD WORK,
REASONABLE PRICES.

METCALF STATIONERY CO.,
136 Wabash Avenue,
CHICAGO.

"To-Day"

A Popular Monthly Review For the People.

DEVOTED TO
The Sciences, Literature, Economics, Politics, Sociology and the Religion of Common Sense.

Frederick A. Bisbee, Publisher,
PHILADELPHIA.

ONE DOLLAR PER YEAR.

THE NEW UNITY and TO-DAY FOR ONE YEAR $2.50

ADDRESS,
BLOCH & NEWMAN, 204 Dearborn-st.,
CHICAGO.

Helpful and Interesting

WRITINGS BY
JAMES H. WEST.

IN LOVE WITH LOVE. Four Life-Studies. Cloth, bevelled, red edges, 109 pages, 50 cents.

CONTENTS:—Transfigurations; Serenity; True Greatness; Our Other Selves.

THE COMPLETE LIFE. Six Addresses. Cloth, 112 pages, 50 cents.

"Words brave and true. Every word the author indites is golden, and should be read by young and old Such books are genuine uplifts of heart and mind, and when we get to heaven, if we ever do, through earth's sordid dust and mire, we shall have men like James H West to thank for finding our way there."—*Chicago Evening Journal.*

Character and Love.

Compiled and arranged by ALFRED W. MARTIN, from the Religious and Moral Writings of all lands and times. Cloth, 50 cts.

Topics: Brotherhood, True Worship, Character, Holy Living, Selfishness, Diligence, Integrity, Duty, Loyalty to Truth, God, Tolerance, Manhood, Nature, Justice, Humility, Obedience, Life, Fraternity of Religions, Prophets and Sages, Prayer, The Commonwealth of Man, and others.

Sent postpaid on receipt of price.

UNITY PUBLISHING CO.,
175 Dearborn Street, CHICAGO.

offices and to the superior equipment of those whose subordinate positions are gained through the competitive examinations of the civil service. Grateful for these conclusions we are at the conclusion of the same opinion still—that in those things that appeal to the eye Mr. Weeks is most at home, the dress, manners and customs of Persia and India, nor is it possible to overrate the advantage of his being his own artist. The hundreds of pictures that adorn his pages, and which have been reproduced from his sketches in a manner that is quite magical, are as instructive as they are beautiful. Such a book must not be ranked among the Christmas dainties. It is a substantial feast at any time of the year. J. W. C.

TYPES OF AMERICAN CHARACTER. By Gamaliel Bradford, Jr. New York: Macmillan & Co., 1895. Cloth, 16mo. pp. 210, 75c.

If we haven't here "infinite riches in a little room" we have at least *multum in parvo*. But we find the best in the discussion of the various types, Pessimist, Idealist, Epicurean, etc., rather than in the differentiation of the American variety from those of Europe. The writer's distinctions do not always impress us as grounded in reality, and now and then he confirms our suspicion by his inconsistency. Thus in his chapter on the American Pessimist he speaks of the Puritan's "glowing love of a saintly ideal," and in the chapter on the American Idealist he tells us that the Puritans "embodied what was least idealistic in the English nature" which is essentially unideal. In the same chapter he says, "The characteristic religion of New England, Unitarianism, is the religion of good sense, the least idealistic religion that has ever professed to connect itself with Christianity." A little further on we have New England Transcendentalism held up to our admiration as American idealism *par excellence*. But Transcendentalism recruited itself from the Unitarians as from no other body. How was this? Did they find it attractive because it was so different from their habitual thought and feeling or because it was so agreeble to these? Evidently for the second of these reasons and because Channing was a Transcendentalist before Emerson and Parker. Mr. Bradford confounds idealism too much with the apocalyptic and the visionary. What the American Epicurean has to say for himself is one of his most interesting passages, but what we like best of all is the forecasting of the possibilities of literary achievement in the chapter on the American Man of Letters. "The defect of such a writer as Whitman is that he cannot see in how many respects he is an enormous joke . . . . . But some day, before many years,—he may be among us now,—there will come a true son of Aristophanes, Rabelais and Cervantes, who will prick the bubble of our vast self-satisfaction without bitterness, without harshness. . . . His first principle will be laughter but his second will be love. . . . He will spare no one, yet everyone will love him because he will be lovable, which is, after all, the best reason for loving in this world."

J. W. C.

THE first issue of the *Atlantic Monthly* for 1896 opens with an unpublished Note Book of Nathaniel Hawthorne now printed for the first time. There are also the opening chapters of a new three-part story by F. J. Stimson (J. S. of Dale) entitled, "Pirate Gold." It deals with romantic Boston life in the fifties. Two political articles will be sure to attract attention, "The Emancipation of the Post-Office," by John R. Procter, Chairman of the United States Civil Service Commission, and "Congress out of Date," the latter being an able statement of the evils due to the present system of convening Congress a year after its election. Other features are a sketch of provincial French life by Mrs. Catherwood, "A Farm in Marne"; "Children of the Road," a study of child life among vagrants, by Josiah Flynt; and "The Schoolhouse as a Center," by the editor of the magazine, a paper introducing the discussion of "The Status of the Teacher" in subsequent issues. J. M. Ludlow, so identified with the work of Morris and Kingsley, contributes an able paper upon "The Christian Socialist Movement of the Middle of the Century." There is a powerful installment of Gilbert Parker's "Seats of the Mighty," poems and book reviews and the usual departments.

THERE is plenty of holiday cheer in the January number of *St. Nicholas*. Pictures, poems, sketches and stories are appropriate to the season. A new serial is begun in this number, "Sinbad, Smith and Co.," by Albert Stearns, author of "Chris and the Wonderful Lamp," which was one of the most successful features of the magazine last year. The most important feature of the entire number is a further selection of "Letters to a Boy," by Robert Louis Stevenson. These describe the building of the author's house in Samoa, with an account of the savage ways of his servants. There are several interesting illustrations. "The Story of a Life-Saving Station," by Teresa A. Brown, tells of the daily routine of work and drill of the humble heroes to whom the world owes so much.

The Newest Books.

THE CONNECTION BETWEEN THOUGHT AND MEMORY. A contribution to pedagogical psychology on the basis of F. W. Dörpfeld's monograph "Denken und Gedachtnis." With an introduction by G. Stanley Hall, LL. D. By Herman T. Lukens, Ph. D., of Clark University. Cloth, 90 cents. Boston: D. C. Heath & Co.

ARCHITECTS OF FATE. Or Steps to Success and Power. A book designed to inspire youth to character building, self-culture and noble achievement. By Orison Swett Marden. 32 illustrations. Cloth, 478 pp., $1.50. Boston: Houghton, Mifflin & Co.

THE RED REPUBLIC. A Romance of the Commune. By Robert W. Chambers. Cloth, 476 pp., $1.25. New York: G. P. Putmam's Sons.

PAUL AND VIRGINIA OF A NORTHERN ZONE. From the Danish of Holger Drachmann. Cloth, gilt top, 208 pp., $1.25. Chicago. May & Williams.

Notice.

If the subscribers to the NEW UNITY, who are sending the paper to me, will give their address in full on the first page of the next paper they send, it will be a help to my post-office work. I could use a score more copies of this paper to good advantage. It is most excellent and helpful. If you are tempted todestroy or leave unused a single paper, REMEMBER ME and the POST-OFFICE MISSION.

JOHN S. BROWN,
Lawrence, Kansas.

HOOD'S CALENDAR for 1896 is out and it is greatly admired. Many pronounce "the handsomest yet." It consists of the head of a beautiful young woman in an oval panel with a stylish gold frame. The background and pad are printed in harmonious brown tints. The remarkable growth of the editions of Hood's Calendars from one million copies a few years ago to over thirteen millions for 1896 is only paralleled by the wonderful advance in favor of Hood's Sarsaparilla, which is now the only true blood purifier prominently in the public eye.

Liebig's Rex Brand Extract of Beef FOR A FINE... FLAVOR

BLANCARD'S PILLS. IODIDE OF IRON.
ALSO IN SYRUP.

Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood and for stimulating and regulating its periodic course.

None Genuine unless signed "BLANCARD."
E. Fougera & Co., N. Y. and all Druggists.

Comfortings.

A BOOK OF SELECTIONS ON Life and Duty, Death and Immortality.
By JUDSON FISHER.

These selections are short, tender and devout, voicing the profoundest emotions of the soul.

Price, cloth bound, $1.00.
FOR SALE BY
BLOCH & NEWMAN, 204 Dearborn-st.,
CHICAGO.

A Book for To-Day.

REV. W. D. SIMOND'S NEW VOLUME OF PATRIOTIC ADDRESSES,

American Liberty.

Contains earnest and able discussions of some of the greatest questions now before the public.

Its quality is as I expected—*strong and fine.*
M. J. Savage.

Broad, free and progressive, but none the less morally conservative.—*The Christian Register.*

Honest thoughts clothed in weighty words which will arouse hearty response from all imbued with the spirit of freedom and truth.—*Religio-Philosophical Journal.*

American Liberty is a large and timely subject, and the words of this volume have the true ring. The sentences carry much of the fire and magnetism of Mr. Simonds at his best.—THE NEW UNITY.

Price per volume, postpaid (paper, 8vo, pp. 216), 50 cents.
Address,
UNITY PUBLISHING COMPANY,
Marquette Building, CHICAGO.

"The restless Eve, not the indolent Adam, as the parent of civilization."

THE WOMEN'S UPRISING.

—BY—
JENKIN LLOYD JONES.

A sermon suggested by the Woman's Congress held in Chicago last May. Neatly printed, with attractive cover. Will make a pleasant souvenir of this memorable congress.
Single copies 10 cents. By the hundred, $6.00.
PUBLISHED BY
UNITY PUBLISHING COMPANY,
175 Dearborn Street, Chicago.

AN HISTORICAL SKETCH

OF THE

UNITARIAN MOVEMENT

SINCE THE REFORMATION

BY

JOSEPH HENRY ALLEN, D. D.

LATE LECTURER IN ECCLESIASTICAL HISTORY IN HARVARD UNIVERSITY; HONORARY MEMBER OF THE SUPREME CONSISTORY OF TRANSYLVANIA.

CONTENTS.

CHAP. I.—Italian Reformers.
CHAP. II.—Servetus.
CHAP. III.—Socinus
CHAP. IV.—The Polish Brethren.
CHAP. V.—Transylvania.
CHAP. VI.—English Pioneers.
CHAP. VII.—Unitarian Dissent in England.
CHAP. VIII.—Antecedents in New England.
CHAP. IX.—Period of Controversy and Expansion
CHAP. X.—The New Unitarianism.

PRICE, - - - $1.50 POSTPAID.

UNITY PUBLISHING CO., 175 Dearborn St., Chicago.

A Chorus of Faith

AS HEARD IN

The Parliament of Religions.

By JENKIN LLOYD JONES.

Secretary of the General Committee of the Parliament.

A beautiful book, the handsomest volume the Parliament has produced. It shows the essential unity of all religious faith by setting forth the best and highest thoughts expressed by

115 Representatives of the Various Religions of the World.

Forty Pages are given to the Opening Addresses.

Thirty Pages to the Farewells.

The rest of the 167 extracts, which make up the book, varying from half a page to seven or eight pages in length, are arranged under seven heads:—

Harmony of the Prophets.	Holy Bibles.
Unity in Ethics.	Brotherhood.
The Soul.	The Thought of God.

The Crowning Day.

Each of these is preceded by an appropriate poetical extract. The book is carefully indexed and contains several short appendices on topics connected with the Parliament.

Cloth, Gilt Top; 333 Pages, Price, $1.25.

FOR SALE BY

Unity Publishing Company,

175 Dearborn Street, CHICAGO, ILL.

One of the Colored Plates given with a Subscription for 1896.

The Art Amateur.

BEST AND LARGEST PRACTICAL ART MAGAZINE.

(ESTABLISHED 1879.)

Monthly (size of page 11x16). Sumptuously printed and richly illustrated. Price, $4.00 a year, including all supplements. Single copies, 35 cents, each containing exquisite Color Plates and 8 extra pages of Working Designs for Painting, Carving, China Decoration, Modeling, Pyrography, Embroidery, etc. For sale by all first-class newsdealers.

Invaluable to all who seek to make a living by Art, or who take up Art as an accomplishment. The only art periodical awarded a medal at the World's Fair, where twenty diplomas were awarded to its special writers and artists. The following are the principal departments:

OIL PAINTING	DESIGNING FOR THE ART TRADES	CHINA PAINTING
WATER COLOR	CHURCH AND HOME EMBROIDERY	WOOD CARVING
PASTEL PAINTING	HOME DECORATION AND FURNISHING	MODELING IN CLAY
TAPESTRY PAINTING	BIOGRAPHIES OF ARTISTS	PYROGRAPHY
ILLUSTRATING	ADVICE BY CORRESPONDENCE	WROUGHT IRON WORK.

A choice of the following two liberal offers is open to all who, before January 1, 1896, will send to the publisher $4.00—the regular subscription price—and mention this journal:

OFFER A GIVES, with a year's subscription to the Magazine, any one of Seven Portfolios, each containing 12 admirable Reproductions of Studies and Pictures after original paintings in Oil, Water Colors, and Pastels by some of the very best artists. Thus, Portfolio No. 1 contains **12 Exquisite Flower Subjects, painted for The Art Amateur by Paul de Longpré**; Portfolio No. 2: 12 Animal Studies, by Helene Maguire; Portfolio 3: Figure Subjects; Portfolio 4: Fruits, Flowers, and Still Life; Portfolio 5: Landscapes and Marines; Portfolio 6: Genre, etc. Portfolio 7: China Designs. The contents of any one of the Portfolios, at our catalogue prices, would cost from $3.00 to $4.00. They are some of the same pictures that are framed in thousands of cultivated homes; that are used as models for students in the leading art schools and academies, and in the Chicago High Schools. *These portfolios full of beautiful pictures are PREMIUMS and are given in addition to the Color Plates which go with every number of* THE ART AMATEUR.

OFFER B GIVES THREE MONTHS' SUBSCRIPTION FREE, beginning with any issue. That is, for $4.00 you get 15 months' subscription for the price of 12 months. To avail yourself of either Offer A or Offer B, you must mention this journal when sending the $4.00. If you choose one of the Portfolios, state if you prefer Flower, Animal, Landscape, Figure or China painting subjects.

Specimen Copy of THE ART AMATEUR (with Color Plates and 8 Pages of Working Designs for all kinds of art work) sent for 25 cents if this advertisement is mentioned. Our new illustrated catalogue of 300 Color Studies and Pictures for a 2-cent stamp.

MONTAGUE MARKS, 23 Union Square, New York.

Miscellanea.

News from India.

The secretary of the B'nai Israel Culture Society, of Bombay, sends us the following items of interest:

On Saturday, Nov. 23, 1895, Rev. J. T. Sunderland, M. A., of Ann Arbor, Mich., and preacher of the British and Foreign Unitarian Association of London, accompanied by the secretary of the B. I. C. Society, visited the "old synagogue" of Maudvi, and the "prayer hall" of the Israelite School, while the morning services were going on. He was introduced to the president of the school.

On Sunday evening Mr. Sunderland delivered a lecture under the auspices of the B'nai Israel Culture Society in the hall of the B'nai Israel Literary. The subject was "The Mission of Israel as Illustrated by the Liberal Judaism in America." Mr. B. B. Nagarkar occupied the chair. Rev. Sunderland was welcomed by Mr. A. A. Keheniker, president of the society, and led to the hall which he entered amidst loud applause. The chairman introduced the reverend lecturer to those present. The lecturer then addressed the meeting for more than an hour, dealing with the subject in its different aspects. He alluded briefly to the progress made by the American Jews, and gave the names of some of the famous rabbis of New York, Cincinnati and Chicago, among those, Drs. Gotheil, I. M. Wise and E. G. Hirsch, who have been doing such a noble work among their brethren and countrymen. The subject was very interesting and before concluding the lecturer reminded his hearers of their glorious past and of the still more glorious future which lay before them if they were prepared to accept the great responsibilities of the high mission entrusted by the Almighty to Israel. His remarks were specially addressed to the young men in whose hands as he said the future of the community rests. His remarks were frequently interrupted by loud applause.

Mr. Nagarkar in his presidential remarks briefly summed up what the lecturer had said and asked the audience to work in harmony with the culture society and so strengthen the good cause which it had undertaken. Mr. Sunderland then presented a few books and pamphlets to the Library, and the meeting was dissolved after presentation of flower bouquets to the chairman and the lecturer.

Accidents and Insurance.

There is a growing agitation in Germany for the extension of the accident and old-age pension laws to the lower middle classes. As yet the workmen alone benefit by the provisions of these laws. The extent to which misery has been averted by the Compulsory Accident Insurance is not fully realized by the public. A Belgian gentleman, M. Ch. Morisseaux, the director of the Belgian Labor Bureau, has just published a book on the subject, in which he describes the enormous problem which the German Government has tried to solve. He says:

"Last year there were 264,130 accidents. That means that in a population of 50,000,000 a quarter of million annually are accidentally hurt in the execution of their duty. Among them are nearly 9,000 killed and totally disabled. What a cruel thought this, that industrial and agricultural work cannot be carried on without such risks! The world has had a suspicion of these facts, but it was left to German statistics to reveal them in all their rigor. Luckily the revelation is a service to humanity. But the German Legislature has done more than reveal the extent of

ROYAL SHORTHAND.

Specially prepared for H. R. H. the Prince of Wales and H. R. H. the Princess Louise for use in keeping their diaries. This system may be learned by those only who will use it privately, not professionally, and under bond of secrecy. Legibility, so great a feature, that sermons intended for reading may safely be written in its characters. Learned in one week.

Price $10, with necessary mail instruction, or by personal instruction of the author. Mr. OLIVER McEWAN, 120 East 59th street, New York.

THE LARGEST ESTABLISHMENT MANUFACTURING **CHURCH BELLS** CHIMES and PEALS In The World.

PUREST BELL METAL. (Copper and Tin.)

Send For Price and Catalogue.

McSHANE BELL FOUNDRY, BALTIMORE, MD.

The House Beautiful.

By WILLIAM C. GANNETT,

Author of "A Year of Miracle," "Blessed be Drudgery," etc. Paper, ornamental, choice edition, price 15 cents. (In "*Life-Studies*" form, 6 cents.)

CONTENTS: *The Building of the House; House-Furnishing; The Ideal of Beauty; Flower Furniture; Book Furniture; Our Guests; The Dear "Togetherness."*

Published in Three Styles:

Gilt edition, fine cloth, wide margins, 60 pages, **50 cents.**

Paper, ornamental, 26 pages, **15 cents.** (In white, if desired).

Cheap edition, **6 cents**, (ten copies for 30c. *net*).

[FROM THE NEW UNITY, May 2, 1895.]

The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.

Sent, postpaid, on receipt of price by

JAMES H. WEST, Publisher,

174 High Street, Boston,

or BLOCH & NEWMAN,

204 Dearborn Street, - - Chicago.

HIS LATEST WORK.

The Spirit of God.

By P. C. MOZOOMDAR.

Author of "The Oriental Christ," "Heart-Beats," Etc.

TABLE OF CONTENTS.

I. The Spirit.
II. The Hindu Doctrine of the Spirit.
III. Doctrine of the Spirit in Christianity.
IV. Sense of the Unseen.
V. The Spirit in Nature.
VI. The Kinship in Nature.
VII. The Spiritual Power of the Senses.
VIII. The Spirit in Life.
IX. The Spirit in the Spirit.
X. The Spirit in Immortal Life.
XI. The Spirit in Reason.
XII. The Spirit in Love.
XIII. The Spirit in Conscience.
XIV. The Spirit in Christ.
XV. The Spirit in History.
XVI. The Spirit in all Religions.
XVII. Life in the Spirit.

Price, $1.50 postpaid.

FOR SALE BY

UNITY PUBLISHING CO.,

175 Dearborn St., Chicago.

SECOND COMING OF THE LORD

AND THE WRITINGS OF

EMANUEL SWEDENBORG

EXPLAINED IN

SKEPTICISM AND DIVINE REVELATION.

BY

JOHN ELLIS, M.D.

A notable work in which are fully considered, in the Light of Swedenborg's Writings, the first chapters of Genesis—the Creation of Man and Woman, the Garden of Eden, the Fall of Man, the Flood, the Ark, etc.—Sun Worship and Idolatry, Spiritualism, the Doctrines of the New Jerusalem now descending from God out of Heaven, the Incarnation, the Divine Trinity, a True and Heavenly Life, the End of the World and the Second Coming of the Lord, the Resurrection, the State of Infants and Gentiles in the Other Life, the New Jerusalem—the Church of the Future and the Crown of all Churches.

AN ADDRESS TO THE CLERGY

By the same author, calls attention to the Wonderful Revelations of Divine Truth made by the Lord to this New Age through Emanuel Swedenborg.

The two works in one paper volume, by mail, 20 cents. Or, including Swedenborg's HEAVEN AND HELL (paper), 50 cents. Address Manager of the

American Swedenborg Printing & Pub'g Society,

20 Cooper Union, New York, N.Y.

GIFT BOOKS.

Baltimore American.—There is a tranquil, strengthening, uplifting power in these little books that makes one cherish for them, when they have been enjoyed and laid aside, the warm, grateful sentiment with which we treasure dear friends.

"As Natural as Life."

Studies of the Inner Kingdom. By **Charles G. Ames**, Minister of the Church of the Disciples, Boston. 109 pages.

"One of the most satisfying treaties we have ever read. The little volume is a spiritual poem, expressed in a human form called prose; but the beauty of its truth has root in the Infinite. It will prove a keen delight to the appreciative thinker."—*Boston Ideas.*

In Love with Love.

Four Life-Studies. By **James H. West**, author of "The Complete Life," "Uplifts of Heart and Will," "Poems," etc. 109 pages.

"There is something singularly fresh and strong in Mr. West's way of putting things. Any one of these studies read at night would sweeten a man's slumber, and waken him in the morning to some better sense of his great opportunity."—*John W. Chadwick, in the Christian Register.*

A Child of Nature.

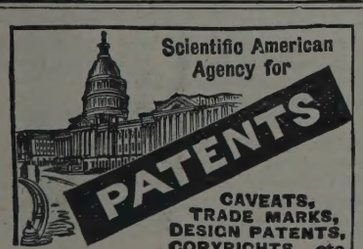
Studies of the Outward as related to the Inward Life. By **Marion D. Shutter, D.D.**, author of "Wit and Humor of the Bible," "Justice and Mercy," etc. 111 pages.

"One of the most charming little collections of essays that have recently come under notice. Written with lovely simplicity of diction, taking us into a happy apprehension of Nature, and withal habited in the happiest thoughts and conceits. Altogether delightful."—*Philadelphia To-day.*

Cloth, red edges, neatly stamped, each 50 cents. Special gift edition, full gilt, each $1.00.

UNITY PUBLISHING CO.,

204 Dearborn St, Chicago.



For information and free Handbook write to MUNN & CO., 361 BROADWAY, NEW YORK. Oldest bureau for securing patents in America. Every patent taken out by us is brought before the public by a notice given free of charge in the

Scientific American

Largest circulation of any scientific paper in the world. Splendidly illustrated. No intelligent man should be without it. Weekly, $3.00 a year; $1.50 six months. Address, MUNN & CO., PUBLISHERS, 361 Broadway, New York City.

A California Summer is scarcely less attractive than the Winter season there. You may doubt this. It is explained and verified in our illustrated book—"To California and Back." For free copy, address

E. P. NICHOLSON, G. P. A., Monadnock Bldg., CHICAGO.

this misery; it has had the astounding courage to provide an incomparable remedy. It is all very well to find fault with the Compulsory Insurance. No doubt there are faults. But Germany can point to the following facts: From October 1st, 1885, to December 31st, 1893, 39,000 workmen lost their lives in Germany in consequence of accidents. Thanks to the Insurance Laws neither their widows, nor their children, nor their aged parents have suffered from want; 183,562 employees have been totally crippled, but they are not forced to beg; 1,231,076 have been hurt less seriously, but they have been enabled to await their convalescence without fear that those dependent upon them would suffer during the enforced idleness of the bread-winner."

M. Morisseaux thinks that other nations can now follow Germany's initiative, and, profiting by her experience, avoid those errors which in some measure neutralized the effects of her first efforts. He considers that the care of the infirm and of widows and orphans is hardly the most important benefit derived from the system. It has made employers more careful, and will positively lengthen the average of life. He continues:

"There are important results from a hygienic point of view. How many workmen formerly became victims of incurable diseases, either because the causes of their suffering were not removed, or because they did not take sufficient time to get cured? Often a slight illness or an insignificant wound becomes incurable through want of attention. Compulsory insurance, therefore, not only turns aside many dangers, but positively preserves human strength, and thus lengthens life."—Translated for *The Literary Digest.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Children as Disciplinarians.

No trait is better marked in the normal child than the impulse to subject others to his own disciplinary system. In truth, children are for the most part particularly alert disciplinarians. With what amusing severity are they wont to lay down the law to their dolls, and their animal playmates, subjecting them to precisely the same prohibitions and punishments as those to which they themselves are subject! Nor do they stop here. They enforce the duties just as courageously on their human elders. A mite of eighteen months went up to her elder sister who was crying, and with perfect mimicry of the nurse's corrective manner said, "Hush, hush! papa!" pointing at the same time to the door. The little girl M———, when twenty-two months old, was disappointed because a certain Mr. G———did not call. In the evening she said, "Mr. D———not did tum-was very naughty. Mr. D——— have to be whipped." So natural and inevitable to the intelligence of a child does it seem that the system of restraints, rebukes, punishments under which he lives should have universal validity.

This judicial bent of the child is a curious one, and often develops a priggish fondness for setting others morally straight. Small boys have to endure much in this way from the hands of slightly older sisters proficient in matters of law and delighting to enforce the moralities. But sometimes the sisters lapse into naughtiness and then the small boys have their chance. They too can on such occasions be priggish if not downright hypocritical. A little boy had been quarreling with his sister, named Muriel, just before going to bed. When he was undressed he knelt down to say his prayers, Muriel sitting near and listening. He prayed (audibly) in this wise: "Please, God, make Muriel a good girl," then looked up and said in an angry voice, "Do you hear that, Muriel?" and after this digression resumed his petition.—Prof. JAMES SULLY, in Appleton's *Popular Science Monthly.*

Origin of the Architect.

The earliest architecture bequeathed by ancient nations was an outcome of ancestor-worship. Its first phases were exhibited in either tombs or temples, which, as we have long ago seen, are the less developed and more developed forms of the same thing. Hence, as being both appliances for worship, now simple and now elaborate, both came under the control of the priesthood; and the inference to be drawn is that the first architechts were priests.

An illustration which may be put first is yielded by Ancient India. Says Manning:—"Architecture was treated as a sacred science by learned Hindus." Again we read in Hunter—

"Indian architecture, although also ranked as an *upa-veda* or supplementary part of inspired learning, derived its development from Buddhist rather than from Brahmanical impulses."

In Tennent's *Ceylon* there are passages variously exhibiting the relations between architecture and religion and its ministers. By many peoples the cave was made the primitive tomb-temple; and in the east it became in some cases largely developed. A stage of the development in Ceylon is described as follows:—

"In the *Rajavali* Devenipiatissa is said to have 'caused caverns to be cut in the solid rock at the sacred place of Mihintala'; and these are the earliest residences for the higher orders of the priesthood in Ceylon, of which a record has been preserved."—From Professional Institutions, by Herbert Spencer, in Appleton's *Popular Science Monthly* for January.

Multiplication of the Lower Classes.

Long living and many who live long is as important an element in the increase of population as numerous births. All the children born in the United States in the year 1891, who die before they are eight years old, will not increase the population either in numbers or effective strength so much as one man born in that year who lives to be thirty. The man, independently of his greater usefulness, will be counted as an inhabitant in three censuses; the children will be counted in none.

Paupers, savages and other people of low life are often supposed to multiply very fast because they seem to be so reckless in the number of children that are born to them. But the same shiftlessness which brings the children into the world surrounds them with conditions that destroy them. Negroes are supposed to be very prolific; but the death-rate among them in cities is almost double the death-rate among whites; and the death-rate among negro children is more than double the death-rate among white children. The woman of the slums, who was recently reported to have said that she ought to know something about the nurture of children be-

"Liberty and Life."

DISCOURSES BY

E. P. POWELL.

CONTENTS:

LIFE AND DEATH; WHAT THEY ARE.
SIN A CRIME AGAINST LIFE: RIGHTEOUSNESS OBEDIENCE TO LAW.
SINNING AGAINST THE HOLY SPIRIT.
A SOUND MIND IN A SOUND BODY.
IS THE AVERAGE LIFE WORTH THE LIVING?
THE TRUE, THE BEAUTIFUL AND THE GOOD.
NOT ALLOPATHY NOR HOMEOPATHY, BUT SYMPATHY.
THE TRUE LIFE.
THE DOING CREED.
THE KEYS.
A BUNDLE OF PARADOXES.
A SUBSTITUTE FOR ORTHODOXY.
THE TWO THEOLOGIES.
NATURAL MORAL COMPENSATION.
CHARACTER.
THE RELIGION OF THE FUTURE.
NEW YEAR IN 1982.

Paper cover, 208 pp.; postpaid. 25 cts.

Price Reduced from 50c.

FOR SALE BY

Unity Publishing Co.,

175 Dearborn St., Chicago.

Our Heredity from God

CONSISTING OF

LECTURES ON EVOLUTION.

By E. P. POWELL.

"This book [now in its fourth edition] is dedicated to all those who, like the author, have lost faith in authoritative Revelation, in hopes that they, like himself, may find satisfaction in that revelation of Eternal Life and Truth which is steadily unfolded to us by Science."

Price, $1.75.

FOR SALE BY

UNITY PUBLISHING CO.,

175 Dearborn St., Chicago.

HEART-BEATS

A Book of Meditations

—BY—

PROTAP CHUNDER MOZOOMDAR.

With Portrait, and Biographical Sketch of the Author by Rev. Samuel J. Barrows.

Cloth, Red Edges, 330 Pages, $1.50.

FOR SALE BY

UNITY PUBLISHING COMPANY,

175 Dearborn Street, Chicago.

FOREIGN POSTAGE STAMPS.

Cancelled Postage Stamps of all Nations for sale by the Moslem World Co., Ulster Park, New York.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

cause she had buried fourteen of her own, was doubtless a person of excellent intentions; but she has not done so well for the republic as some less boastful mother who has raised one son to maturity.—Appleton's *Popular Science Monthly*.

If you want to earn money by saving it, see page 720.

A Free Course of Liberal Lectures.

A course of liberal lectures under the auspices of the American Congress of Liberal Religious Societies will be given in towns not too far from Chicago. The following persons have already consented to speak in the course:

A. N. Alcott, "The History of the Evolution of the Human Mind in Religion"; B. R. Bulkeley, "Tendencies of the Days"; C. F. Elliott, "Our Larger Selves"; A. W. Gould, "The Upper Current"; Robert Jardine, "The Historical Relations of Buddhism to Christianity"; J. L. Jones, "The Parliament of Religions and What Follows"; Joseph Stolz, "What All Can Believe"; B. F. Underwood, "The Positive Side of Liberal Religious Thought"; R. A. White, "The Untouched Remnant"; Celia P. Woolley, "Form and Substance in Religion."

To new places the only charges will be the traveling expenses of the speakers. To places desiring lectures for the second time some slight additional charge will be made to be used towards paying for the support of the Liberal headquarters in Chicago. All communication can be addressed to A. W. Gould, the chairman of the Missionary Committee, 175 Dearborn St., Chicago.

Announcements

The Fraternity of Liberal Religious Societies in Chicago.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CHURCH OF OUR FATHER, 80 Hall St., Rev. Robt. Jardine, 1432 Dunning St.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER MEMORIAL CHURCH (Universalist), Sheridan Ave. and 64th St. Sunday services 11 A. M. and 8 P. M.; Sunday School, 9:30 A. M.; Young People's Christian Union, 7 P. M. Devotional Meeting, Wednesdays at 8 P. M. Rev. Frederick W. Millar, minister; residence, The Colonial, 6325 Oglesby Ave.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world: Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

"THE BEST IS, AYE, THE CHEAPEST."
AVOID IMITATIONS OF ANY SUBSTITUTES FOR

SAPOLIO

What Do You Think of This!

TIME speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing" and thus the important duty of selecting our gifts is left till the last minute and one must then" take what is left." The readers of the NEW UNITY should not be of the dilly-dally sort. The World's Fair souvenir spoons are *just the thing*. And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor, at such a small price. One lady writes:

STAUNTON, VA., June 27, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received the spoons O. K. and am more than pleased with them. *I am delighted.*

I presented one set as a bridal present and they attracted more attention and admiration than any of the other presents.

Enclosed please find postoffice order for the amount $6.00 for which you will please forward six sets of your "World's Fair" souvenir spoons and the cake basket which you offer as premium for same. Yours truly,

(Signed) LILLIE V. CROFT, 318 Fayette St.

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters but new ones as may be seen from their dating. They are all letters from subscribers of religious papers.

Leonard Mfg. Co., Chicago, Ills. AUBURN, ME., May 15, 1895.

Dear Sirs:—I sent for a set of your souvenir spoons for my wife a short time since and you enclosed an offer to make a present of three sets if we would sell six. My wife went out among her friends and sold six in one afternoon. I enclose money order for $5.94 for the nine sets of spoons.

She thinks she could sell many more among her friends here, and wants to know what you give as presents besides the souvenir spoons. How much longer will the offer last, or rather how much longer will the spoons hold out?

Yours respectfully,
EDWARD W. BONNEY, 8 Myrtle St.

This sounds like business all through. Mr. Bonney's judgment was evidently based upon the fact that the spoons were of real merit and would be in good taste for his wife to take orders among her friends. There are lots of folks who delight in the diversion of interesting their friends in some pleasing article. It isn't canvassing but a commendable method of putting calling days to good practical, profitable use.

MERIDEN, MISS., Aug. 6, 1895.

Leonard Mfg. Co.

Gentlemen:—I send enclosed, postoffice order for $7.39 for which please send to my address, one case of your silverware, containing tablespoons, teaspoons and butter plates, six of each and butter knife and sugar spoon. Also six sets of World's Fair spoons. Please send a cake basket as premium for the souvenir spoons. I think I can get orders for several cake baskets when I have one to show the ladies, also butter dishes. This is the tenth set of spoons that I have ordered of you. All are pleased with them. Please address,

MRS. FRANK MEYERS,
343 41st Ave.

FORT MORGAN, COLO., July 8, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received your card this morning in regard to the spoons sent us. The spoons came all right and we were well pleased with them. Mrs. Seckner showed them to a few of her lady friends and all wanted them, but all did not feel as though they could take them.

Yours truly,
REV. H. D. SECKNER.

SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

The six spoons in plush lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. No goods sent C. O. D.

Address order plainly. LEONARD MFG. CO., 152-153 Michigan Ave. F. Z., Chicago Ill